

STUDIES
ON
ALGERIA
AND AFRICA,

BY BODICHON,
Doctor in Algiers.

A ALGER,
CHEZ C'A UT EUR,
RUE DK LA MARINE.

1847.

FOREWORD.

Death comes quickly in Algeria! For Europeans, ten years is a long time. It's a good idea to publish your work without waiting until it's entirely finished, because if you wait too long, you may be surprised. The master of life may say to you from one day to the next: *l/a-t-en, your lease is up!*

The outline of this work has already appeared in newspapers in Algiers and in France.

CHAPTER I^{er} in *XAkhhbar*, 1841.

- II^e in *Le Breton* (Nantes newspaper), 1838.

- III^e in *XAkhhbar*, in 1840.

- IV^e in *Idem*, 1839.

V^e in the *Moniteur algérien*, 1842.

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FOREWORD.

CHAPTER VI^e in *La Réforme* and 'le *Courrier d'Afrique*.

- VIF in the *Courrier d'Afrique*.

- VIII^e in the *Moniteur algérien*, 1844.

Algiers, January 14, 1847.

BODICHOX.

ERRATA.

Page 78, line 28, chimpanzee species, instead of chipansé species.

— 99, note, Antalas, instead of Autolos.

— 103, line 20, Lotophages occidentaux, instead of Lotophages, Occidentaux.

— 105, line 7, Sala, instead of Sula.

— 169, line 4, civilizers of the Celtiberian world, instead of the Christian world.

— 219, line 17, will not change, instead of will not change.

— line 18, ne diminueront point, instead of diminuera.

line 31, will not, or only extremely slowly, imprint on him the attraction of work, instead of will not, etc., etc., imprint on him.

STUDIES

ON

ALGERIA AND AFRICA.

CHAPTER ONE.

ANCIENT EXPLORATIONS OF AFRICA'S COASTS AND INTERIOR.

The earliest recorded exploration by sea took place eleven centuries BC, during the reign of Solomon. Together with Hiram, king of Tyre, he equipped a fleet of Jews and Tyrians*, and sent it to *Ophir* in search of gold.

Ophir was located on the Red Sea, not far from the Babel-Mandel strait. According to ancient mythology, it was here that the phoenix would lay its nest on the altar of the sun.

The Hebrews' relations with *Ophir* did not last long.

¹ Historical documents suggest that the Tyrians had already produced a geographical atlas for their own use by the time of Solomon.

time. After the reign of Solomon, it is no longer mentioned. It is likely that the Phoenicians, both before and after this period, penetrated the Indian Ocean via the Arabian Gulf, for the File de *Taprobane*, where, according to the holy books, they went to collect myrrh, frankincense, fragrant bark and precious stones, appears to be the present-day island of Ceylon.

939 years before Christ, Ahaziah, king of Israel, and Jehoshaphat, king of Judah, joined forces to arm ships and send them to *Tharsis* on the east coast of Africa; they set sail from Hejsjon-Guéber, on the Red Sea, darls the ancient province of ridumée; but they did not reach the goal of their voyages; a storm scattered them and destroyed them entirely.

The Carthaginians³ wanted to recognize the land

- Since ancient times, Taprobaiie has been the center of trade with India, the Indian archipelago, Arabia, the Persian Gulf and the eastern coasts of Africa.

²According to some, THARSIS is TARTESSUS, a Phoenician colony or trading post in Spain.

³Given our current state of knowledge about the origins, trade and colonies of the ancients, it is impossible to say when Hannon's voyage took place. Scholars, who date it to ten centuries before the Christian era, attribute Carthage's foundation to a later date than that accepted by most chronologists. According to some documents, it was founded forty years before the Trojan War, i.e. twelve centuries BC. Two individuals, Phoenicians of Phoenician origin, named Zor and Carchedon, are said to have laid the foundations of the first Carthage, which was only enlarged by the emigration led by Dido in 878 BC.

Those who claim that this voyage was carried out four centuries before the ocean placed outside the Columns of Hercules, and established colonies there. Sixty ships were dispatched with everything needed to create the new settlements.

Beyond the Straits, half of them, led by Jimilcon, headed north, landing in Ireland and on a few points of the English coast¹; the rest, under Hannon, headed south, establishing colonies here and there on the western shore of Morocco.

It is not known what limits Hannon's ships reached. Some

geographers and scholars believe that they arrived at the mouth of the Senegal or Gambia rivers, while others maintain the opposite.

Our era say that Carthage was at its most powerful at the time, and it is more likely that it was at this time that Carthage began sending out its fleets to explore.

We think both opinions are perfectly admissible. As early as the fifteenth century BC, the Phoenicians were trading with the lands beyond the Strait. From the shores of western Mauritania, they brought back the myth of Anthée. In Spain, around this time, they founded Cadiz. In Africa, they had built Adrumète, Utique and Leptis-Magna.

So if Carthage was founded twelve centuries before Christ, two hundred years after its existence it could well, in imitation of the Phoenicians, undertake the said discovery.

The myth of Hercules indicates that long before the Trojan War, there had been a strong emigration of eastern populations towards the western Mediterranean basin. Following in the footsteps of Hercules, a fleet leader, the Carthaginians could have attempted to found a few colonies at this time, without being very powerful in their metropolis.

¹ The Phoenicians, and after them the Carthaginians, penetrated as far as the Baltic, where they bought ambergris from the natives, and sold it 't at great profit to the Asian nations and peoples of the Mediterranean basin.

that they did not pass Cape Blanc and stopped at the mouth of the River Noun.

Following in the footsteps of the Carthaginians, the people of Marseilles sent two of their navigators to discover new lands: Pytheas followed Himilcon's route and, like Himilcon, landed in Ireland and entered the . Baltic. Euthymenes followed Hannon's route, and reached the same area of Oceanic Africa'.

609 years BC, the Phoenicians circumnavigated Africa. Leaving the ports of the Red Sea, they returned to Egypt via the Straits of Gibraltar, in the third year of their navigation. They followed the coastline; when the bad season came, they landed at the place where they were, sowed wheat there, and then, after the harvest, set sail again.

This memorable circumnavigation has nevertheless been forgotten, or considered impossible by ancient historians and geographers.

It was Necos, King of Egypt, who first conceived the idea

for this journey. Driven by a passion for^r his great undertakings, he had wanted to link the Mediterranean to the Red Sea by means of a vast canal. One hundred and twenty thousand

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¹ Marseille was founded some 600 years before Christ. Its progress was rapid. One hundred and thirty years later, i.e. around the time when the Jews returned from their captivity in Babylon, it already had a considerable trade, and could well have undertaken the maritime reconnaissance mentioned above. Thucydides speaks of a victory she won over the Carthaginians at this time.

men died of fatigue and misery digging it. Forced by the warning of an oracle to abandon this project, he took an active interest in naval armament, building a good number of vessels and sailing them around the Mediterranean, the Indian Sea and the Red Sea. The Phoenicians in his service, who had long been accustomed to_B the sea, acquired enough knowledge to successfully complete this circumnavigation.

Before the reign of this prince, the Egyptians do not seem to have had a navy; despite the state of perfection to which they had pushed the arts, sciences and industry, they had no distaste for navigation. Sailors were regarded as profane; the products of the sea were reputed to be filthy, and were subject to reprobation¹. Their religious and political institutions constantly tended to isolate them from other peoples, to develop a national agriculture, and to draw from the soil of their homeland all the necessities of life.

Necos was the first to bring them out of their traditional ways. He created a powerful navy, with which he subdued several nations in India, the Persian Gulf and the Red Sea.

I Mariners and all those whose profession made them live on the water formed the last class of society. The Egyptians believed that sea salt was Typhon's foam: they considered it impure.

Five centuries before Christ, under Xerxes, a leading court lord named Satapes, having raped a young woman, was condemned to sail around Africa. He succeeded in rounding Cape Blanco, sailed south for several months, and returned without having completed the work required of him.

Earlier, during the reign of Darius, father of Xerxes, Scylax was commissioned to carry out the same journey as Hannon. There are also traces in history of a journey completed by a magician at the same time.

Two centuries before Christ, a Greek named Eudoxius of Cyzic undertook this circumnavigation. The rulers of Egypt provided him with the means. He claimed to have carried it out, but the account of his voyage is too full of improbabilities to be accepted as true. Be that as it may, a particular circumstance had led him to consider a tour of Africa as possible. On the east coast, he had found a ship similar in every respect to those being built in the Mediterranean and Cadiz ports. This led him to conclude, with good reason, that there were communications between the places from which this vessel had set sail and the places where it had run aground.

140 BC, after the capture and destruction of Carthage, Polybius was commissioned by Scipio Emiliano to explore the countries with which the Carthaginians had been in contact. Unfortunately, we only know about this trip from a few words written by Pliny. Polybius makes no mention of it in those of his books that have come down to us, but it is believed that he visited the points on the African coast where the Carthaginians had established communications with the natives.

The first exploration of the interior was that of the young Nasamons, recounted by Herodotus.

Young men belonging to the most powerful families among

the Nasamons¹ drew lots to select five of their number to go and discover the unknown regions of Africa, and penetrate them further than had ever been done before. Provided with good supplies of water and food, they first passed through inhabited country, then through places full of ferocious beasts; from there they continued westwards, through deserts. In a place where they had stopped to eat fruit, they were taken by small black men whose language they could not hear, and then led into a town whose inhabitants were all black and small. A large river, in which were crocodiles, flowed from east to west along this town.

Herodotus, and after him some ancient historians, believed it to be the Nile²; moderns, after Major Renell, saw the Niger, and in this city, the site where the city of Cachenah, one of the most important in the Fellatah empire, now stands.

We believe that the Nasamons arrived on the

¹ The Nasamons were a people of Mediterranean Libya, occupying the lands south of the Gulf of Greater Syrt. During the reign of Vespasian, they rebelled against Roman rule and were all put to the sword.

² They assumed it passed through the great desert in a west-to-east direction.

some river in the Moghreb and never saw the Niger. At that time, dromedaries did not exist in Africa, and without them it would hardly have been possible to cross such a vast expanse of arid country. The Negroes inhabited the regions between the Sahara and the Mediterranean, and the rivers fed crocodiles. We'll see below that the temperature in northern Africa was more humid at this time, and as a result, large reptiles may have existed where we no longer find them.

523 B.C. Cambyses, after the conquest of Egypt, wishing to extend his domination over the other African nations, sent 50,000 soldiers to subdue the inhabitants of Jupiter Ammon. Having set out from Thebes, they reached the halfway point;

there, the winds raised mountains of sand against them, under which they were buried.

He himself raised a larger army and marched against the Ethiopians. It is believed that he reached the island of Meroe, located at 15° degrees north latitude.

331 BC Alexander visited the Ammon oasis with a large army.

Under the Romans, Suetonius Paulinus, in pursuit of the insubordinate natives of Tingitane Mauritania, crossed the Atlas, and planted Roman eagles some distance beyond the southern slope, not far from the present-day territory of Sigelmesse.

Hosidius Géta, his successor, also crossed the Atlas and penetrated the country forming the northern edge of the Sahara.

Finally, Cornelius Balbus, at the head of the legions, brought the Garamantes, who live in the Fezzan region, under Roman rule. He set out from Lep-tis-Magna¹, crossing a large part of the desert.

Under Nero, Valerius Fastus seized the capital of the Garamantes; and under Domitian, Julius Maternus appears to have moved a few degrees further south.

Such were the explorations carried out by the ancients in Africa.

We can see that they left very little behind about the discoveries they had made, and that their knowledge of African geography was very limited. In all probability, through their trade with the natives, the Carthaginians had fairly precise notions of the interior and coasts of the northern part of the continent; but their policy prevented them from communicating these to other peoples. Fearing above all commercial competition, they were careful to invent frightening fables about the countries and nations with which they were in contact. According to them, the

lands or seas they had penetrated were filled with monsters or strewn with reefs, and great dangers awaited any traveler who ventured there. It was for this reason that they maintained that Africa, at a certain distance from the Columns of Hercules, was no more than a land of fire and unapproachable, etc. etc. etc.

The Phoenicians did the same for the

Leptis-Magna was a Roman town and colony on the western side of the Gulf of Greater Syrte, originally of Phoenician origin.

orient. As we said earlier, it's fair to assume that they had the trade of India, and that the gulfs and lands in these parts were well known to them; as far as possible, they kept what they knew to themselves, the better to secure their monopoly. Modern peoples, in the course of their discoveries in Africa, have followed this example to some extent; the Portuguese sought to keep the passage around the Cape of Good Hope a secret, and invented more than one fable about the difficulties of communicating with India.

The moderns, like the ancients, began by reconnoitring the coastline, and then moved inland¹. They were not guided by the same motives. The ancients had a political or commercial interest in mind, while the moderns were rather dominated by the love of science, religious proselytism, the desire for fame or the need for new impressions.

For the ancients, knowledge of the coast and interior was down to fleets and armies.

In modern times, it's more a case of private individuals: Léon l'Africain, Vasco de Gama and, in recent times, Mongo Park, Denham, Clapperton, René Caillé and the Lander brothers.

¹ We must exclude the Arabs, who began their operations in Africa from the interior. The Aghlabites did so to procure negroes, the Edrisids for the same reason, and the travelers of the first centuries of the Hegira to trade or proselytize.

CHAPTER IT

VISIT TO ABD-EL-KADER.

Al. Gavarini, then US consul in Algiers, had the opportunity to visit Abd-el-Kader at the end of December 1837. Six Europeans*, including the author of this report, accompanied him on the trip.

Escorted by four of the emir's horsemen, we set off on the 28th of the month and spent the night at Krachena. At daybreak the next day, we were on horseback, and soon afterwards we entered the first Atlas range, overlooking the Métidja. For a few hours, we rode south-east to the foot of Mount Amal; then, leaving it to the right, we crossed other side ranges, and by five o'clock in the evening we had reached the confluence of the Isser and Oued-Zeïtoun rivers.

The route through the mountains can be eight or nine leagues long. At several points, you have to cross the Oued-Amel. This stream, carved out of the rock and steeped in ravines, falls from the heights of the Amal and, describing numerous circuits, is lost in the plain. A little further on, we come across a

¹ Messrs Berbrugger, Ranc, Manucci, Audric, Rabier.

a fairly well-preserved Moorish road, once laid out by Omar-Pacha, one of the last deys of the regency, to facilitate communications between Algiers and Constantine. This road is vicious in more ways than one, and very petty when compared with the current work of the French. Two horsemen can hardly pass abreast. Stones are placed at intervals, forming steps and protruding a few inches above ground level. The Algerians used these steps to soften the steepness of the slopes, and the

protrusion was kept to provide support for the horses' feet. It is worth noting that the path climbs vertically up the slopes and over the rocky ridges, even though it would have been easy to avoid such an inconvenience by diverting its direction a little. Generally speaking, it presents great difficulties: carved in tortuous furrows, themselves strewn with rough rocks, placed on the crest of hills, which sometimes cut it sheer to a depth of fifty feet, it would be totally impassable at the time of frosts or heavy rains.

Kabyle hamlets can be seen to the right and left. The huts, built of branches, are situated either in groups in the folds of the land, or isolated under the shelter of the branches of a high-stemmed tree, in the hollows or on the top of the hillsides; but all in the most picturesque positions.

From time to time, we saw numerous flocks of sheep and goats, from which we were entitled to assume that these mountain dwellers are better off than the poor rags with which they are covered would lead us to believe.

There are no valleys in this part of the Atlas, but a multitude of steep-sided, angular ravines. From the Métidja, the hills gradually rise to Mount Amal, then, rising behind this range, they form several parallel ranges, the last of which slopes steeply down to the Tisser valley. The rocks most commonly found here are schist, limestone and granite; the vegetation is predominantly mastic, followed by olive, carob, some holm oak and a few cork; in the shallows, ypres and willow; on the summits, dwarf palm and thorny broom.

From the crest of the last range, you can see the Tisser valley. It begins at the confluence of the Oued-Zeïtoun, and extends from west to Test, over an area of 12 to 15 leagues. Narrowed at both ends and widening in the middle, it has the shape of an elongated

basin: on one side, it is bounded by a chain which, starting from the Jurjura, comes in a quarter circle and almost without interruption to rest against the collateral Amal ranges, and on the other by a series of irregular hills extending from these ranges to Hamza. This valley is made up of highly-accidented alluvial soil. The surface is covered by marl and clay, suitable for making pisé, and deep layers of humus.

The vegetation is extremely vigorous. Since Algiers, it's the best we've found for cultivating the soil and building houses. From every gorge, from every fold in the slopes, you can see columns of smoke announcing a village or a few huts. Property ownership is also more clearly defined here, with deadwood fences and hedges serving as demarcation lines. These fertile lands are irrigated by the waters of the Lisser, which rises in the Jurjura, skims the chain we mentioned earlier, and, sometimes spreading out in a sheet, sometimes squeezing between two banks, other times dividing into several streams, runs through the valley from one end to the other. Its bed is cluttered with pebbles, and its banks are shaded by numerous tamarisk and magnificent olive trees.

Leaving the valley, our little caravan headed south-east, then, climbing new hills, entered Hamza. It was the third day of the journey.

Hamza, which some people believe to be a fertile plain, and which some writers have recently dubbed a province, is a plateau of mediocre extent. At a glance, it is at most seven leagues long and eight wide. It is bordered to the north by the Jurjura, to the east by the Bi- -bans, to the south by the Ouan-Noura forest, and to the west by the hills forming one side of the Issers valley.

In the neighboring Jurjura region, there are a large number of silos, which would suggest that in happier times, the inhabitants

obtained abundant harvests*. The canton of Hamza is currently inhabited by the Aribes, an Arab tribe originally from the Sahara, who have not yet succeeded in restoring its former fertility. The rest of the plateau is not worth cultivating, for as you move southwards, all you discover is a siliceous terrain devoid of topsoil. The nature of the soil and the plants that grow *here* make this part of the plateau a transitional ring, linking Hamza to the Ouan-Noura forest.

Ouan-Noura is a forest several leagues wide. It is planted with green trees, of which the most numerous species are: loblolly pine, cedar, mastic, carob, cypress and holm oak. These trees are generally in a state of scrub and brush. The pines alone form a grove,^r and are strong enough to be used for large buildings. There are also a few walnut and beech trees, and a fair number of olive trees.

To the south of Ouan-Noura is a valley surrounded by

¹ Arab silos are pits dug into the ground, with narrow openings at right angles to the base, and flared sides that give them the appearance of vast amphorae buried beneath the soil. If necessary, the natives hermetically seal the entrance to hide their grain. Wheat protected from the effects of air *and* humidity can be stored for a considerable time in these silos.

It was here that we came across Abd-el-Kader's camp; it had been four days since we left Algiers.

I hope that the preceding few lines will serve to give an initial idea of this little-known and curious Atlas. Undoubtedly, one day, in the shadow of peace, we will be able to continue the explorations that Abd-el-Kader's protection alone enabled us to begin: and then the inhospitable provinces of Algeria will no longer hold any mystery for us.

Here, in a nutshell, is our itinerary. On December 28, we slept at Krachena; on the 29th, at Beni-Eni, a Kabyle tribe established at the entrance to the Issers valley; on the 30th, at

Hamza, with the Aribis; on the 31st, at Abd- el-Kader's camp, forty leagues from Algiers, on the borders of the Constantine province; we spent the whole day of January 1^{er}. On January 2, we left with the Emir's army to retrace our steps and camp at Hamza. January 3, 4 and 5, we returned to Algiers.

During this nine-day journey through the mountains, we were fortunate enough to be spared either rain or bitter cold; otherwise we would have suffered greatly, sheltered only by huts open to the wind, and bedded only on bare earth or covered with a simple rush mat. The natives received us sometimes as friends, sometimes as inconvenient guests.

Our nearest neighbors, the people of Krachena, gave us a warm welcome.

As soon as we arrived, they opened the caravanserai, a sort of shed used by each tribe to house foreigners. While we waited for our evening meal, we were offered pancakes and grapes. At seven o'clock, the kaid brought us a lamb stew, dairy products, couscoussou, buttered cakes and an appetizing soup made with honey, sugar and grapes. On our return, passing through the same tribe, we found the same kind hospitality, and these good people would have been mortified if we had offered them the slightest thing in exchange for their kindness and the expense of our food and that of our horses. Like a true patriarch, the master of the house wanted to serve us at table himself, and refused to take anything until we had finished eating.

The next day, things changed. Among the Beni-Eni, our arrival aroused general discontent], and we could judge from the welcome they gave us how much they hated the Christian name. They regarded us as an object of horror, avoided our approach, and would have thought themselves soiled at first to breathe the same air as us. From such ill-disposed people we were unable to

obtain any provisions, even for money; they barely agreed to let us settle in the caravanseraï, and to provide us with water and some wood. A few hours after our arrival, however, they showed themselves to be a little less shy; some of them even ventured to have coffee with us, and to exchange a few encouraging words with our interpreter: "You're lucky," they said, "to have Abd-el-Kader's en" voyés as your escort, otherwise you'd already have your "head cut off. It's a good thing you came to us today, because our chief Bcn-Zamoun has only just submitted to Abd-el-"Kader; otherwise, despite your escort, you wouldn't pass through so easily. You are the first Europeans to come to our mountains, and you would certainly have paid dearly for your imprudence. Not one of you would have returned to Algiers to say what he had seen here. This kind interlocutor added: "All the tribes in these parts went to attack the Baudouaou camp, hoping to cut off a few French heads, but they were unable to succeed. Allah wouldn't let us do this good work.

The next day, at daybreak, we left this inhospitable tribe, and made our way up the Lissar valley without any unpleasant adventures; only every now and then, a horseman would dart out to meet us, come and question our guards, and then leave again to tell his people who we were and what the purpose of our journey was. If we happened to precede the guides by a few hundred paces, then, from the middle of a bush, a fierce-looking Kabyle would suddenly appear, striding forward, armed with a long rifle and looking ready to put a bullet through our heads. But when he recognized Abd-el-Kader's horsemen, he stopped in amazement, and no doubt inwardly cursed the presence of these soldiers who had made him miss such easy prey.

Despite the emir's protection, it would probably have been

imprudent for us to venture into the midst of these hostile populations, with weapons or precious clothing, or any other object likely to tempt their greed. Indeed, these mountain people regard the murder of a European, an infidel, as a very small matter. "The foreigner who enters our lands," they say, "is sent to us by heaven; Allah wants us to possess his possessions. According to such principles, which have always been put into action, it's easy to understand why these regions, located only fifteen or twenty leagues from the coast, have not yet been visited by a single European traveller.

The inhabitants of this part of Africa have a high opinion of their own worth. They naively told us that we'd be chased out of Algeria as soon as it pleased their chiefs, and that all they'd have to do is send a few old women armed with sticks against us. "Sow the seed in the Métidja," they added, "and when the harvest is ripe, we'll go and reap it, if it pleases us.

This unbridled pride is partly due to the isolation

¹ When the report of this journey was first published, we had not yet collected the letters of Peyssonnel and Desfontaines, who, in the last century, had the opportunity to travel part of the same route as us.

where they live, and to the independence in which they . have always managed to maintain themselves. Even under Turkish rule, they were so feared that the bravest members of the Algerian militia dared not venture into these mountains unless they were in force. The deys avoided anything that might incite these bellicose populations, and extracted from them only a small annual tribute, which we can estimate, per hut, at around six liards of our currency.

Today, these natives do not consider themselves Abd-el-Kader's subjects, but only his allies. However, if they treat him rather cavalierly in words, if they recognize him neither as

sultan nor as emir, willy-nilly, they pay him tribute; and, if I'm not mistaken, they fear him much more than they ever feared the deys of Algiers. Without this salutary fear, I believe our trip would have ended tragically for them from the outset. Despite their fierce nature, they are, in some respects, closer to our civilization than the Arab tribes. They have fixed dwellings and better cultivated land, and their temperament is less vagabond. They are more disposed to sedentary work, and possess a few industries, such as the manufacture of gunpowder, weapons and the farming implements needed to cultivate their fields.

From Beni-Eni, our little troop headed for Hamza, to the Aribi. At first, they refused to receive us, and would have gladly given chase had not our escort men threatened them with the Emir's wrath. Overcome by this threat, they finally gave way to us in one of their tents. The presence of Europeans in their midst came as a strange surprise. Sitting for hours in front of us, they looked at us curiously, spied on our every move, and couldn't get used to the idea of having Christians in their tribe. The dogs, too, showed this amiable disposition towards us, and as soon as one of our number ventured out of the tent, the local mastiffs immediately showed their teeth and forced him to retreat. All night long they barked furiously around the tent where we were staying, showing themselves to be even less friendly than their masters.

The Aribi tribe is made up of a large number of douars. Each douar consists of a group of tents, usually arranged in a circle, so as to form a sort of enclosed courtyard in the center. It is in this enclosure that the livestock are kept at night, to protect them from the attacks of thieves and the carnivorous claws of ferocious beasts.

The Aribes enjoy a certain reputation for wealth among the neighboring tribes, so they asked us with affectation if the French had tents and herds like them, and if France could compare in size with the Hamza plateau. They imagine, as do most native Africans, that France is a small island a few square leagues in size.

The sense of pride is infinitely more developed among these wandering tribes than among peoples of more advanced civilization. The Aribes showed us their fields and herds on one side, and the Jurjura inhabited by the Kabyles on the other, and considered themselves far superior to their neighbors, who, they said, lived in caves, and owned only a woman, a gun and a mule for each of them, even the richest.

On December 31st, after crossing the Hamza river and the Ouan-Xoura forest, we arrived at Abd- el-Kader's camp, where a perfect welcome awaited us. By a peculiar distinction, our tent was pitched twenty paces from that of the Emir. As we entered his presence, he received us with the utmost politeness, apologizing above all for not being able to treat us as well as he would have liked, and urging us to spend a few days with him, to rest completely from our fatigues.

During our stay and through our conversations with him, we were able to convince ourselves of his ambitious intentions. His recent excursion into the province of Constantii was a flagrant breach of the Treaty of Tafna. Yet his subtle mind provided reasons for his conduct. "The cause of religion and the desire to re-establish "good harmony among the Arabs, and not personal interest, made him act."

I don't think he's working to expel us from Algerian soil, for he understands perfectly well that our neighborhood and trade relations will be useful to him; but he wants us to be here by his permission, and for our colony to remain under his immediate patronage. He would like to govern Algeria in our name and act as an indispensable intermediary between us and the indigenous populations.

Abd-el-Kader's pose, gestures, voice inflections, language formulas, gaze, facial expression and forehead shape all point to

a deeply religious man. It's the face of a young anchorite with an ascetic, dreamy physiognomy.

His pale, melancholy, slightly bilious face, with a certain tinge of benevolence and impassivity, makes me think that, given the right circumstances, he would be a fine, polished diplomat rather than a skilful general, and a legislator rather than a conqueror.

If the fates favor him, if he establishes his domination over the Arabs, it will be by seduction rather than by force. Between these two means, violence or insinuation, he will choose the latter.

One of our travel companions, Al. Rabicr, based on several sketches, has succeeded in creating a highly resembling portrait of the Arab chief.

After this first audience with the Emir, we went to visit the beys of Alédéa and Aliliana, as well as the senior officers of the camp. Everywhere we were welcomed in the most flattering manner, and everywhere we noticed forms of refined politeness that we were far from expecting to find among Arabs. XWe visited the camp in detail, under the escort of a few chiaoux who, with great blows of their sticks, made the curious line up in our path. No sooner had we taken a few steps than some Arabs came forward to greet us. They were some of the prisoners sent to Marseille last year by General Bugeaud, after his victory at Sikac. Grateful for the good treatment they had received in France, they had come to offer us their services. Some thirty of them were with Abd-el-Kader at the time, and a few spoke French well enough to carry on a conversation. "What a good time for us," they said, "that 55 we spent in Marseille; it's the most beautiful" time of our lives! Then we had good beds to sleep in at night, during the day, ready-made meals, without having to worry about anything, and a few 55 sous to buy us tobacco and

other little treats. The fruit growers taught us to make the sign of the cross, and rewarded our docility with a melon or a few oranges, sometimes even a few two-cent coins. Now everything has changed: in the tent, in the middle of the desert, we no longer have these sweets, these good fortunes (pii that make us so regret the stay in Marseille!" And a deep sigh ended their speech.

At other times, we met our defectors, most of whom belonged to the Fancienne légion étrangère. Among them was an ex-French artilleryman, now busy, with one of his comrades, medicating the Arabs, exploiting their credulity, and thus striving to improve his position a little. These two individuals have embraced Islam, and are no less despised by Abd-el-Kader and their new co-religionists, who make their lives quite miserable. The ci-devant gunner told us that in Mascara was one of our former comrades, a fugitive deserter following an infamous conviction, named L... j.. This unfortunate young man spent his early years esteemed and cherished by all who knew him; until recently, full of hope and future, he was a lieutenant in a corps of the African army; now he has fallen to the rank of a Bedouin soldier. A man who, only a short time ago, lived in the midst of all the pleasures of fortune and luxury, who commanded an elite troop, now receives only coarse, poorly baked bread, lives with ragged Arabs, and takes orders from a brutal negro. The unfortunate man is now cruelly expiating a moment of error: his homeland is lost to him forever, and he is no longer even allowed to retain those illusions which would have been a balm for his pain. A sad lesson for all those young people devoured by an insatiable zeal for pleasure! Behind him lies a past first filled with happiness, then withered by a crime; before him lies only a future of anguish and remorse! "You see

how unhappy I am,

¹ Sentenced in absentia to ten years' hard labor by the Algiers divisional council of war for theft from the military coffers.

"Well, AL L... is a hundred times more so than me. From morning to night he never ceases to w despair, and his nights are even more terrible "than his days' of despair. Several times he's wanted to kill himself, and he's always lacked the strength. Misfortune has destroyed all energy in his soul; he can neither blow his brains out, * nor starve himself to death. To encourage himself to die, he'd like me to set an example and die with him.

From the above, you can conclude that European deserters live a miserable life among the Arabs. In fact, without actually mistreating them, the natives treat them with contempt, and the comparison they draw between their past life and their present state is an inexhaustible source of regret for them.

The day after our arrival at the camp, I spent part of the day performing surgery, dispensing medicines and giving consultations. The presence of a French doctor had awakened a host of illnesses which previously had not seemed to exist. Some came to ask for a cure for a present ailment, others for remedies for future ones. The approaches to our tent were clogged with the throngs of consultants. The more consultations and remedies I handed out, the greater the number of patients. In short, I think I would have had to treat two-thirds of the armée, if, tired of this merry-go-round, I hadn't sent them away without listening to them, and if the chiaoux on guard hadn't from time to time dissipated the crowds by a liberal distribution of blows with clubs. It must also be said that most of these unfortunate people suffer from skin affections, ophthalmia, ulcers, and particularly gastritis and gastroenteritis, caused by uncleanness, bad food, fatigue of all kinds, exposure to wind

and rain, sleeping on damp earth, and all too often in the mud. In the presence of such elements of destruction, it's surprising that Abd-el-Kader's army has been holding out for five months. Subjected to the same circumstances and privations, a European army would be annihilated ten times over. It's true that Arabs have a far more energetic reaction to disease and injury than civilized peoples. Nature is endowed with a more powerful vitality: if a soldier receives a dangerous wound, he is left to fend for himself. God," say Muslim doctors, "heals his faithful. If they die, it's because nothing "could save them. Allah is the first and best physician.

At first glance, Abd-el-Kader's camp appears to be in disarray, but on closer inspection a certain regularity becomes apparent. He was surrounded by a line of tents arranged to form a circumvallation around him. On this line, sentries were placed to guard the outside; within the enclosure of this first circle were the other army tents; in the center was the Emir's tent, and to the rear, i.e. to the west, were those of the beys.

of Aliliana and Médéa. Like the other chiefs, they camp in the middle of their soldiers, so as to have them all together at the first signal. Most of these tents are made of canvas, but some are also made of camel hair. Almost all have their opening facing east, so that, without leaving the tent, you can make the greetings prescribed by the Koran. The same order is observed in the various campsites. As soon as the site has been chosen, Abd-el-Kader's tent is erected first, followed by those of the senior officers.

It's hard to get an idea of how quickly the camp moves; in the blink of an eye, tents are thrown down, folded and loaded onto dromedaries and mules. The baggage marches ahead, then the troops follow as best they can. On January 2, on our way from

Oued-Hammam to Hamza, we witnessed this curious spectacle. As soon as the order to leave was given, the tents fell down, and the army immediately set off on the march. Infantry and cavalry raced together; it was a race to see who could reach the goal first, over hills, ravines and bushes. The Ouan-Noura forest was thus crossed in great confusion, and neither the voice of the chiefs nor the nimble sticks of the chiaoux could do anything about it. Once out of the undergrowth, order was restored a little; the infantry moved in column towards the baggage, and the cavalymen rushed right and left to scout.

The most skilful and best-mounted galloped around us, giving us the spectacle of a military festival. Some, imitating a charge on the *cn-nemi*, launched their horses into a gallop, climbed up and down hills, crossed streams with incredible boldness. Others simulated singular combat; two men would move a few hundred paces apart, then come back at each other, burning each other's primers and pretending to saber each other to death.

The cavalry stretched out over a frontage of almost a league, chasing all the game in their path. We saw many wild boars, hares and jackals forced to flee. A young lion gave us a different kind of entertainment. The Arabs wanted to take this animal alive, and with this intention were determined to drive it away from Hamza's side; the lion, on the other hand, made every effort to regain the thicket. Sometimes he was on the point of succeeding when a group of horsemen suddenly arrived to block his path, frightening him with loud cries or even pushing him back with rifle butts. Finally, panting, exhausted, worn out with fatigue, he fell on his side, with no strength to get up, and let himself be garroted by his conquerors.

In these kinds of debates, the partridges themselves, despite their wings, are no more adept at avoiding danger; they are

pursued from all sides with such activity and zeal that they have no time to recognize each other, let alone rest, and then end up letting themselves be caught by the hand.

Some distance away followed Abd-el-Kader, accompanied by a large procession and his music. The beys of Medea and Miliana marched alongside him, and a few paces further on two banners were unfurled. This, we are told, was the invariable order followed in all the marches. At the halts, the emir did not enter the camp until all the tents had been pitched, and his entry was signaled by a few cannon shots. At this moment, some 5,000 men were with him, including 1,400 infantrymen and 1,200 cavalrymen paid for by the treasury, and forming his regular army. The rest were provided by the tribes, who owed him a certain contingent of soldiers as military service. The latter must present themselves fully equipped, and provide for their own upkeep. When the campaign is over, they return home until their assistance is required again.

The regular infantrymen are all armed with French rifles, and some even carry bayonets. Most of the horsemen carry Arab rifles, while others carry artillery carbines. This small troop, armed in the European style, and the few cannon he carried with him, gave the Emir a pronounced ascendancy over the rebel tribes. For the past five months, he has subdued the nomadic desert dwellers, the Bibans, guardians of the iron gates, and all the tribes of the Oran and Tittery provinces. Everywhere he collected the taxes that had been in arrears since 1830, firmly establishing his present authority and laying the foundations for his future sovereignty.

On the evening of January 2, we had our leave audience; and, as on our arrival, we were greeted with extreme politeness. Abd-el-Kader then expressed his desire to remain at peace with France, adding that it was in the interests of both nations to live

in constant harmony.

The following day, January 3, our caravan resumed the route it had taken a few days earlier, and by the morning of the 5th was safely back in Algiers.

CHAPTER HL

THE NON-EXISTENCE OF ELEPHANTS IN NORTHERN AFRICA DURING CARTHAGINIAN AND ROMAN OCCUPATION.

Were elephants once found between the Sahara and the Mediterranean in Africa, where they are now found only in the central and southern parts?

This is what we're going to try to solve with the help of history and a few inductions from zoology. ..

Let's start with the oldest written account of North Africa, Hannon's journey (500 and, according to others, 1000 BC).

"Two and a half days from the Columns of Her- "cule, we landed in a swamp situated as" sez near the sea, filled with large reeds 55 among which was an infinite quantity of ele- 55 pliants and other wild beasts."

The rest of this account tells us that these marshes were in the vicinity of the river known to the ancients indifferently as Lixa, Lixos, and nowadays as Luccos, about fifteen leagues from the Straits of Gibraltar, in the empire of Morocco.

Polybius, about 140 years before the Christian era, criticizing Timaeus, like himself the author of a general history, for having written that Africa contained only sandy, uninhabited plains, says: "Everyone knows, on the contrary, that there are elephants, lions and leopards in prodigious numbers and size.

Such a positive statement by a historian such as Polybius seems conclusive. His stay in Africa during the siege of Carthage, where he accompanied Scipio Emiliano as his secretary, the frequent contacts he necessarily had with the Numidian princes, allies of the Romans, the variety and extent of his knowledge, the voyage of exploration he

made around the coasts in the footsteps of Hannon, his personal position in the midst of the Scipio family, all contributed to making him better acquainted than anyone else with the remarkable productions of these lands.

The geographer Strabo writes: "Maurusia pro-" duits tall grasses, elephants, large "snakes, lions, leopards, etc.".

"A Roman chieftain found a human skeleton sixty cubits long on the banks of the Lixus river, which he believed to be that of Antaeus.

These bones were undoubtedly elephant bones. The lack of anatomical knowledge at the time, and the preoccupation with placing Antaeus' kingdom in Mauritania, could well have given rise to such an error.

Towards the end of the first century AD, Pliny..,

3

armed with the documents left by his predecessors, Hannon, Polybius, Strabo, his near-contemporary, the Spaniard Pomponius Aïéla, and a host of others who spoke of northern Africa, says in his treatise on geography:

"The area around Sala is infested by bands of elephants. A few lines further down, describing Mauritania Tingitane: "This province nourishes elephants in its eastern part. There are also elephants on Mount Abyla and on the "mountain called the Seven Fires, because of its seven peaks of equal height. "

Suetonius Paulinus, consul of Rome in the sixty-first year A.D., "was the first" of the Romans, he adds, to cross the Atlas: being "entrusted with a command in Mauritania, he went a few miles beyond it, through a sun-scorched country, to the Ger river. The neighbouring forests are full of elephants, wild animals and all kinds of snakes, and are inhabited by people called *Canarians*, as they are accustomed to eating dogs.

Although we don't know exactly which part of the Atlas was crossed by the Roman eagles, we have reason to believe that it

is the chain that separates the provinces of Morocco and Fez from the provinces of Tafilet and Sigelmesse. The Canarians must be the ancestors of the natives known as Schellouhs, and the Ger must be the river called Ghir by Léon l'Africain, and Ziz by d'Anville and Bruée.

¹ Suetonius, the same man who subdued the Bretons.

The towns of Sala and Lixus were the southernmost stations occupied by the Romans in Mauritania. Suetonius, setting out from one or other of these extreme points, in twenty or thirty days' march, was thus able to cross the Atlas and reach the banks of the Ger. According to the most recent knowledge, the Atlas, in this part, is usually covered with snow. From its southern slopes, the aforementioned river descends, losing itself in the sands as it passes through the territory of Sigelmesse.

In the eighth book of his works, Pliny writes: "Africa produces elephants beyond the deserts" of the Syrtes and in Mauritania. According to the authors, they "descend in herds from the forests of Mauritania, at the appearance of the new moon, go to the river Amilus, purify themselves there by solemn ablutions, then return to the woods after paying homage to the newborn star.

While rejecting the fabulousness of this fact, it is nonetheless clear, according to historians, geographers and travelers of the time, that the country abounded in elephants. The place where they were most abundant was the Àlaurita- nie Tingitane (Moroccan empire), and mainly the western portion corresponding to the territory of Mequinez, el-Arraïs, Taroudant and Salé. To the south-east of these towns lies the highest range of the Atlas mountains, the one that gave rise to the fable of the half-god supporting the sky with his shoulders. Its western-boreal slope is currently still covered with forests, let alone then.

The country is interspersed with marshes, lakes, streams, rivers, woods and meadows. That's why they were more numerous here than in other parts of the Barbary coast.

Nevertheless, some areas of Algeria, notably the Métidja, the Chéliff and Seybouse plains, must have been frequented by these animals. Plutarch says (Life of Pompey): "During the dictatorship of Sylla, Pompey, having defeated Domitius in the

"vicinity of Utica, spent several days hunting "lions and elephants in Numidia, in order, he said, "not to leave the ferocious beasts of Africa "without making them experience the strength and good fortune" of the Romans."

Florus, in his *précis de l'histoire romaine* , speaking of Caesar's African war against Scipio and Juba: "Juba's elephants, still strangers to combat and newly drawn from their fo- " rêts, were frightened at the first sound of the trumpets."

Tite-Live, Quinte-Curce , Diodore de Sicile and a host of other historians from the first centuries of our era were perfectly familiar with the African elephant. They knew that its size and courage were inferior to those of the Indian elephant. Roman generals, in their wars against the kings of Asia, avoided using elephants from Africa against those drawn from India. Ptolemy Philopator's great battle against Antiochus the Great had taught them that the African race gave way to the Asian race.

OF ELEPHANTS IN NORTHERN AFRICA. 37 They also knew, as early as the Punic wars, that in the former, both sexes had tusks, whereas in the latter, only the males had them/ Moreover, even if travellers, historians or geographers from different nations, who wrote at different times, had not asserted the existence of wild elephants in Mauritania ; when even Solin, Martien Capella, Arrien, Plutarch, Isidore of Seville, who had to carefully examine and check the facts< put forward by the former, would not have affirmed it equally: Wouldn't the enormous quantity destroyed during the first Punic wars be proof of their existence in these parts?

Read Titus Livius, Polybius, Rollin, etc. and the various authors, both ancient and modern, who have written about these famous wars.

The Carthaginians took or killed 41 at Agrigento, 120 at Païenne, 12 against Regulus in Africa, 142 against Metellus at the siege of Lilybaea.

100 of the latter were taken to Rome. The senate, to accustom the soldiers to fighting them, had them all killed in public in the circus, unwilling to feed them or give them to the allied kings. Others claim that they were driven out in front of the people with spears bare of iron, to show how little these great masses could be feared; still others, that the Romans let them perish of hunger, not knowing how to feed them.

In the second war, Annibal drove 100 of them in

Europe; and all except one, on which he then crossed the Clusium marshes, perished either in his battles in Spain, or on crossing the Alps, or when he tried to cross the Apennines, most of them by an intense cold that set in on the night of the battle of Trebia.

After the battle of Cannes, new reinforcements of men and horses arrived from Africa, along with some 40 elephants. But he lost several in succession: 6 to Marcellus, near Noia; 3 to Capua, besieged by the Romans; 6 to Claudius Nero, near Agrumentum in Lucania; and 5 to Marcellus at Canouse.

The same Marcellus, after taking Syracuse, defeated the Carthaginians in Sicily and killed 8 of them.

Scipio, in Spain, took or killed 14 of them in the vicinity of Illiturgis, 39 at Munda and 32 against Asdrubal, son of Gisgon, in the last battle, which placed Spain under Roman domination: then finally 11 at Zama out of the 80 who supported Annibal's army. All the rest were delivered to him under the terms of the peace treaty with Carthage. The treaty also stipulated that the Carthaginians would no longer tame wild elephants.

Asdrubal, on his way to help his brother in Italy, brought 60, others say only 15; in any case, not a single one escaped.

Until this general, elephants made furious by their wounds became dangerous for the troops who employed them. Often, instead of

ELEPHANTS IN NORTHERN AFRICA. 39 throw themselves at the enemy, they rushed through the ranks they were supposed to cover, causing havoc. Asdrubal knew how to remedy the situation, arming the man in charge of each of them with a mallet and an iron chisel. As soon as the animal flew into a rage and could no longer be controlled, the mahout would strike it with a vigorous blow of the mallet, driving the chisel between its head and the first cervical vertebra, severing the spinal cord and immediately putting it down.

In the 60 years between the battle of Agrigento and that of Zama, over 500 elephants were taken from Africa by Roman arms. Add to this number those that succumbed to the Carthaginians' ceaseless battles against their allies, against the mercenaries of their armies, against the Sicilians, the Spaniards and the other peoples they conquered: and you will recognize that such a quantity had to be found on the spot itself, unable to come by import from either inside or outside.

Let's suppose for a moment that elephants didn't exist there. Could Carthage have drawn them from the lands where we now see them taking refuge, from Dar-Four, Bournou, Sudan, Senegambia or India, as well as from the islands of southern Asia?

Xon certainly; for its overland trade hardly extended as far as Central Africa, at least no historical document suggests it did.

A number of tribes living on the northern edge of the Sahara, formerly known as *theMéla/io-*.

CHAPTER III.

In our personal opinion, these are the present-day Touarikcs, who were actually penetrating into the country of the Negroes.

But the social status of both parties was an obstacle to any kind of ongoing business relations.

Frequent relations were necessary to supply the Carthaginians with so many elephants.

On the contrary, from time immemorial, they have killed them without ever attempting to domesticate them. This is what they must have done in those distant ages, when no progressive modification had been imprinted on them by contact with more civilized men.

If caravans of *Nasamons*, *Garamantes* and *Melano-Gelules* had reached the Mediterranean coast from the central region, it's easy to see why they couldn't have brought any with them. Let's not forget that water, shade and a humid temperature are essential for these animals. How, then, could they have travelled a distance of a few hundred leagues, across arid, roasted sands, when nowadays caravans with the best conditions for rapid transport are devoured by the desert?

Whatever the communications between the center and the southern coastline and the routes followed by Africans of this age, whether they were established, as in the centuries of our era, by Fezzan, the land of the *Garamantes*; by Tripoli, the land of the *Nasamons*; by Tafilet, the land of the *Melano-Getulas*, it's still true that it was

ELEPHANTS IN NORTHERN AFRICA. 41 had to cross an ocean of sand, an insurmountable obstacle for bands of elephants.

Would the Carthaginians have imported them by sea from the regions forming the oceanic edge, beyond the Sahara, for example, from Senegambia, Guinea and the Gold Coast? There's no reason to suppose so.

Firstly, because they had no permanent relations with these regions, and to have such a large number of elephants, permanent relations were necessary. Secondly, because the length of the journey from Carthage to these intra-tropical regions, *and vice versa* the social state of the natives, who are unable to tame elephants, and the difficulty of transport, would have been an almost insurmountable obstacle. The Carthaginians used their

maritime resources to transport this pachyderm from the coasts of Africa to the corresponding points in Europe: they could hardly transport hundreds from Guinea or the Gold Coast in a short space of time.

Metellus and Annibal are praised by all historians for taking their elephants across the Straits of Sicily and the Rhone respectively. The procedures they used were described. Now, it would have been the same, if the Carthaginians had exported this quantity from the above-mentioned countries. From Africa to Spain or Sicily, all it took was a few days, or even a few hours, of fortunate navigation: but such luck was not possible, when it came to sailing beyond the Strait and beyond the Tropic.

Did Egypt bring them from Abyssinia? This is not to be believed. The Ptolemies asked the Abyssinians for some, but they refused, claiming that elephants were their food. The kings of Egypt who owned them had obtained them through military expeditions, and were careful not to relinquish them. They would not have ceded them to the Carthaginians at any price. *Ptolemy Philadelphus, Evergeles and Philopator* were all keen to own elephants, and to this end explored and established settlements in the Upper Nile region. %

Given the silence of historians, the lack of commercial links, the remoteness of places and the social status of the populations in between, it is clear that neither India nor the islands of southern Asia could supply this republic with elephants. History has carefully preserved the origin of Pyrrhus' elephants, for we know that they were among those brought back from India by Alexander.

¹ We know that they passed from one master to another during the wars that arose over Alexander's succession. Pyrrhus had taken some of them in a battle against Demetrius; the others had been given to him by Ptolemy-Ceranus, usurper of the Macedonian throne. Alexander's successors set great store by elephants. Seleucus Nicator received 500 from an Indian prince named Sandrocottès; Antiochus the Great obtained a large number from a successor of Porus.

Polybius calls the drivers of the Carthaginian elephants "*Indians*". Some authors, misled by this name, have thought that these drivers came from India, and that the elephant could have reached the Carthaginians from there. This objection has been put to me by several people. In this respect, it should be remembered that the Romans called brown-skinned foreigners of unknown origin "*Indians*". However, the indigenous Africans in the service of the Carthaginians were Mauritanians or Numidians, people of brown complexion. Perhaps Polybius, in naming

OF ELEPHANTS IN NORTHERN AFRICA. 43 would have been preserved, had the Carthaginians taken theirs from the Indies.

Have they been able to multiply them that much through the fertilization of domestic couples?

We don't think so, because time and again, experience has shown how rare procreation is in this domesticated pachyderm. The princes of Ceylon and India feed a large number of them under conditions little different from those of their primitive independence, and to this day they have not succeeded in making them procreate. Elien and Colu- melle do cite a few examples of elephants conceived and born in domesticity: we see that in Asia, at the beginning of this century, one or two such cases occurred; but these form only rare exceptions, corroborating the general rule. Observations have not been made carefully enough to ensure that the females were not pregnant before domestication.

So, given that a multitude of elephants were taken from North Africa in a short space of time, and that they came neither from the interior nor from the exterior, nor from a multiplication obtained in domesticity, we must admit that their race was very widespread there at the time, and that they lived there in a wild state.

This point of zoology, duly resolved by history, is further corroborated by certain inductions drawn from the *Indians* these drivers, used a general denomination, designating the profession of mahout. The first elephants to reach Greece and Asia Minor were driven by Indians who had come in the wake of Alexander.

natural history and local topography. Indeed:

In the geographical distribution of beings on the surface of the globe, we note that where certain species live, certain others must meet.

So we see the lion, the tiger, the panther, the leopard, inhabiting the same areas as the elephant, the rhinoceros, and other animals clad in thick, hard leather, able by the mass of their bodies to resist the great carnivores.

By virtue of a providential harmony and with the aim of preserving the races, nature, having given the former formidable weapons, extreme speed of movement and carnivorous appetites, has provided the latter, destined to live alongside them, with everything that can constitute effective resistance.

No one is unaware of the prodigious number of lions, panthers and other companions of¹ the elephant that existed in Mauritania at the time we are talking about. The Romans took almost all of them from Africa, and destroyed thousands of them from Sylla to the end of the third century. Let's look at the authors who described the bloody games of the arena

Sylla had 100 lions fight; Pompey, 600 and 410 panthers or leopards; Caesar, 400 lions, 48 years BC.

¹ In Africa, lions were caught by throwing a coat or cloth over their eyes. Pliny relates that this method was discovered by a Betula shepherd who was surprised by a lion. In 1838, on the Hamza plain, I saw Abd-el-Kader's soldiers use a similar procedure to seize a lion. Wanting to take it alive, they forced it to run and threw their burnous at its head.

Augustus, at the dedication of the temple of Alarcellus, made 600 panthers appear and killed 268 lions. An inscription praises him for having killed 3,500 wild beasts in front of the Roman people.

On the anniversary of his birth, Caligula once had 400 of these carnivores slaughtered in Africa, and 400 bears in various countries.

Claude had 300 lions and panthers and 300 bears fight.

Nero, wanting to exercise the cavalry of his guard, delivered 400 bears and 300 lions, which he mercilessly exterminated.

Under Titus and Domitian, 9,000 wild animals of all kinds were put to death.

Under Trajan, the games continued for one hundred and twenty-three days, during which time 11,000 wild and domestic animals were killed. At this time, wild bulls often fought against elephants, lions, bears or panthers. Ten thousand gladiators perished at these festivals.

On the anniversary of his birth, Adrian brought out 1,000 lions, and had 100 lions and 100 tigers killed; he himself often killed 100 lions.

Alarc-Aurelius let the spectators kill 100 of them with arrows.

Commodus, with his own hand, killed 100 bears in a single day; on another occasion, 100 ostriches; he cut off their heads.

¹ Ancyra was the capital of Galatia. Augustus, for whatever reason, wanted the principal deeds of his life to be engraved on brazen tablets and deposited in this city; it was on these tablets that this inscription was found.

We were able to do this by shooting crescent-shaped arrows at them as they ran.

Under Septimius-Severus, 700 wild and tame beasts - lions, panthers, ostriches, bison, bears and onagers - were put to death; 10 tigers were shot after his victory over Albin.

Heliogabalus often gave meals that included the brains of 600 ostriches. On the occasion of his marriage to Cornelia Paule, he had 51 tigers killed.

Gordian I^{er} one day released 1,000 bears and 100 ferocious beasts from Libya into the circus. He delivered to the plunder of the people 200 wide-horned stags, with stags from Brittany, 30 wild horses, 100 wild hinds, 10 elks, 100 bulls from Cyprus,

300 ostriches from Mauritania, 30 onagers, 150 wild boars, 200 chamois and 200 fallow deer.

Gordian III^{me} brought out 32 elephants, 10 elks, 10 tigers, 60 tame lions, 10 hyenas, 1 rhinoceros, 1 hippopotamus, 10 ferocious lions, 10 giraffes and 20 onagers. They were killed during celebrations given by the Arab Philip, Gordian's successor and assassin.

Under Probus, 1,000 ostriches, 1,000 wild boars, 1,000 stags, 1,000 fallow deer, 1,000 chamois and 1,000 hinds were released into the circus from various avenues in the middle of an artificial forest. The populace was given permission to stampede among these animals, and to keep all those they could seize. The next day, 100 lions, 100 lionesses, 300 bears and 200 leopards were killed.

Now, according to this, estimate what the energy

ELEPHANTS IN NORTHERN AFRICA. 47 the lifeblood of the animal kingdom. Today, in the lands that once made up the Roman Empire, we would be hard pressed to find a few samples of each of these species. The same localities that provided thousands of specimens in Africa could barely provide a few hundred today.

What does the surface crust of this country look like? What might it have been like at the time?

At first, we see the Atlas Mountains throwing out parallel chains here and there, criss-crossed by deep valleys, pastures and watered by a multitude of streams; then, from time to time, we see vast plains adorned with powerful vegetation; on their surface, an infinite number of rivers flow under multiplied curves, and a good number of marshes are formed. Taken together, these plains and mountains form the most extensive water system on the entire northern African continent.

At that time, according to Greek and Roman historians alike, all the western ranges were devastated by impenetrable forests, high-stemmed woods swaying in the air. The result was more frequent thunderstorms, because the more abundant vegetation released more electricity, and more abundant rain, because the more spacious forests made it easier for clouds to precipitate into rain than they do today.

In addition, there's more than one reason to believe that the plains were lower: they impeded the flow of water, resulting in the formation of

marshes more frequently than today, and wetter average temperature *.

All the conditions necessary for the existence of V elephant, either as a species or as an individual, were present,

What do these large animals need for their natural development? Space and tranquillity. They love shady spots, deep valleys, riverbanks and wetlands.

In Mauritania, they found all these advantages combined: the necessary shade, swamps, muddy ground where they could wallow at ease and give their skin the flexibility it needs; then, on the banks of a myriad of streams, the grasses sufficient for their food.

A perfect match therefore existed between the physical composition of the soil, its production and Véléphant's needs.

What became of these mighty quadrupeds? How did they disappear from the land they once called home?

At the time we're talking about, the average temperature of the Baroque coasts was more humid. Firstly, there were more forests, which meant more rain. Secondly, this same rainwater often formed large puddles; for the men of these regions did not then have the agricultural industry they had under Massinissa and especially under Roman rule. They knew neither how to drain marshes nor how to direct the course of rivers. However, the combination of heat and humidity favors the development of pachyderms and reptiles. This is why the rivers of Mauritania once contained hippopotamuses, crocodiles and large snakes such as the one killed by Regulus on the banks of the Bagrada. These species disappeared from the country, probably at the same time as the elephant, and through the same causes, namely: the deforestation of the Atlas Mountains, successive decreases in their own vital energy, etc., and others which we develop below.

ELEPHANTS IN NORTHERN AFRICA. 49 dominators? Was their race destroyed on the spot, or did they emigrate to central Africa?

In response, we'd like to quote some facts that we believe are the law of zoology.

In the first ages of the human era, certain animal races, especially those with formidable weapons, strength and courage, were much more widely scattered across the globe than they are today.

The giants of creation, whether on land, sea or great rivers, indiscriminately inhabited colder or warmer climates than those they now occupy.

They were endowed with a more energetic vitality, and were less influenced by climate; for those who now lived in the North could then live in the South, and *vice versa*.

In the time of Polybius and Strabo, elk and reindeer were found in Gaul. In Aristotle's time, lions and panthers inhabited Thrace and Thessaly. In the fourteenth century, whales abounded in the Bay of Biscay and the Gulf of Lion.

As populations have grown, as agricultural progress has cleared forests, as communications have become more frequent,

¹ Whales were once common in our Mediterranean seas. When Job speaks of the strength of his Leviathan, he means the whale. The Athenians ate them. In Strabo's time, the people of the Adriatic fished them with bait, then finished them off with lauce. The Dutch made lucrative catches in the Flanders Sea. Contemporary authors say that the Dutch caught some that were 200 feet long.

But those who couldn't, constantly under attack from man and modified by his influence, *lost part of their primitive vitality*. For in these circumstances, forced to give much to the preservation of the individual, they gave even less to the procreative energy of the species, so that the race, suffering more and more from this influence with each generation, gradually became extinct.

These are some of the reasons why the elk of Gaul, the lion of Thessalia and the elephant of northern Africa have disappeared.

We don't believe that the latter emigrated from the Barbary coasts to the interior, given the invincible obstacles encountered in crossing the desert. In our opinion, there *was successive destruction and decay on the spot*.

Their destruction began with the Punic wars, then continued with the use the Romans made of them in their armies, with Jugurtha's war, then with that of Pompey's partisans against Caesar, and had to advance rapidly above all when Numidia and Mauritania were reduced to Roman provinces.

Then the face of the country changed completely. Hitherto uncultivated lands were covered with crops and served as the granary of Italy; villages, camps, fortresses and towns, of which magnificent remains still remain, covered these solitudes. Roads were built in all directions, and the legions

ELEPHANTS IN NORTHERN AFRICA. 51 roamed the plains and mountains, subduing or exterminating the natives. Two Roman generals, according to Pliny and Tacitus, Suetonius Paulinus and Hosidius Geta, his successor, crossed the last chains of the Atlas Mountains and arrived in the Sahara.

Then the pleasures of the people-king finished destroying the elephants in Africa that weapons had spared. Pompey and Caesar had had a few score of them killed to amuse the multitude; under Claudius and Nero, these games continued with fury and the same abundance. Every gladiator who asked for leave had to fight elephants, and Africa was responsible for providing the butchery.

As a result of the Roman conquest, these animals were placed in conditions quite different from those in which their race had previously flourished. Their forests were cleared by the progress of agriculture, or exploited for large-scale construction. Their marshes were converted into fertile land, and their solitudes were populated with inhabitants.

It was then that these causes of destruction, acting with ever-increasing vehemence, brought about the influence we've been talking about.

By a successive reduction in vital power, *those who were not killed or taken ceased to procreate*, by virtue of a modification analogous to that which they undergo in domesticity: so that the species gradually became extinct.

In the time of the Roman naturalist, they were beginning

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to disappear. In the seventh century, Isidore of Seville, a Spanish monk who lived under the monarchy of the Goths, assures us that they had long since disappeared from these lands: a fact confirmed by modern travellers, Leon the African, Mar-mol, etc., and by the words of the natives. Under the first Caesars, they fought a fierce war for their tusks, which had become a luxury item of the highest value; or for their horns, which, when prepared

in a certain way, became a sought-after delicacy for gourmets. Numidian horsemen were mainly employed in these hunts; they would try to pierce the elephant's legs with arrows, and by this means gain control of them quite easily. Us also took them by means of pits, as is the practice today among Negroes; or else, by means of paths or passages arranged in such a way that once the animal had entered, it could no longer get out.

APPLICATIONS.

Proving the existence of the elephant in the wild is not only establishing a natural history fact, denied by some scholars, but also providing a document that serves to show what northern Africa was like at the time, both physically and morally.

This pachyderm lived in the wild in Numidia, Mauritania, between the Sahara and the Mediterranean. From this we can conclude:

The population was therefore scattered inland, and the social status of the inhabitants was not very advanced;

Agriculture, trade and communications were underdeveloped;

There were forests, high-stemmed woods, lakes, swamps, powerful herbaceous vegetation ;

The average temperature was wetter, higher and less variable;

There must have been a large number of ophidian reptiles.

All these physical and moral conditions, by virtue of the laws of general harmony, are linked to the elephant's existence.

APPENDIX; IN THE THIRD CHAPTER.

Two kinds of causes have changed North Africa. One is man-made, the other natural.

The luxury, profusion and construction of the Romans, the equipment of the Vandal fleets, the pastoral habits of the Arabs and the perpetual antagonism of the natives have increasingly stripped the country of its forests.

Rising ground has reduced the space once occupied by lakes and marshes. This has continued into modern times, and continues to this day. Lake Tritonis used to be deeper and wider than it is today. A few centuries ago, Arab travellers still attributed to Sebka-el-Aoudhya, the ancient Tritonis, and to Lake Alelghigh a surface area and body of water far greater than those they now recognize. The burial of Roman monuments, triumphal arches and temples still standing in the area bear witness to the unceasing action of this uplift.

Deforestation on the one hand, and the reduction in liquid surfaces on the other, have subsequently led to drier temperatures.

The successive cooling of the ground, and a number of other causes dependent on the general physics of the globe, have lowered the average temperature.

The disappearance of the forests, leaving wide open spaces exposed to the impact of the winds, has made the temperature more variable.

During the last years of the Republic and the first years of the Empire, tables made from Atlas cedar became fashionable, and fetched exorbitant prices. Cicero bought one for the equivalent of 100,000 francs of our currency. Others were sold for 110,000, 120,000 and 140,000 francs, the price of a fine estate at the time. They were round, and made of a single piece. The most esteemed were those with eyes, bright spots, honeyed wine-colored veins, and which

¹ Deforestation in southern Africa has produced the same results as in northern Africa.

Vast forests once covered the lands north of the Orange River. There is evidence of cities indicating an earlier civilization. Wandering tribes arrived; they lived in a pastoral state, feeding on game, which was abundant. Like the Arabs, they destroyed the forests with fires. What was the result?

Elephants, hippos, giraffes and a host of other wild animals disappeared along with the same game. The rains ceased to fall regularly: they fell only in torrents and irregularly; drought set in; fertile lands became deserts, and the tribes became increasingly barbaric.

Nature reacted against those who damaged it, and in many ways equated them with brutes.

had been cut from the nodes of trunks, roots or branches. They were supported by an ivory foot, trimmed with a gold ring, and were 3 to 4 feet in diameter, 2 to 5 inches thick.

Many a cedar had to be felled before one with the required qualities could be found. Pliny writes that a mountain in Mauritania, once covered with these trees, has been exhausted. Elsewhere, he says: "The lure of ivory and cedar made us search all the forests of Libya".

The Romans were no more moderate than we are, when it came to using Africa's natural riches. The administration of the proconsuls or prefects was no better than that of our governors general. Now, under the latter, we see the destruction of our forest resources proceeding with revolting carelessness.

One example among a thousand.

A magnificent cedar forest existed near Tcnict-cl-Hâd. The Minister of War decided to build a military settlement there, capable of holding 1,500 to 2,000 men. The military engineers in charge of the project began by felling the wood needed to build a town, regardless of the season in which it was to be felled. Trees as old as the hills, 30 to 40 meters high and 2 to 3 meters in diameter at the trunk, along with a multitude of less attractive trees, were chopped down with axes and flames (flames probably being the superior method, unknown to forestry officials). They were

rushed up and down the hills, crushing hundreds of seedlings in the process. At great expense, they were turned into the beams, planks and boards needed for construction.

But soon it was recognized that cedar cut in this way, indiscriminately during the seasons, was a bad wood for building, as it split prodigiously. So they gave up. At Tcnict-cl-Hâd, on the edge of the desert, we use the northern woods landed at Cher- chell and Algiers. Now, where Algeria's most beautiful forest once flourished, where cedars as old and beautiful as Solomon's once stood, everyone can see boards, joists and beams scattered here and there, rotting in the open air and left to waste. It will take centuries to repair the destructive work of a few months. Some day, France will send brigades of foresters to repair, with a lot of money and work, the vandalism of an engineering officer, who may be a distinguished member of his army, but who is certainly a bad forester and a very bad economist.

Admit that the Romans often operated as they did here, and you'll understand the vast gaps they opened up in the Atlas forests.

The devastation continued under the Arabs. This race destroys and does not plant. So far, to see our governors at work, you'd think we were the usufructuaries of Algerian soil, and that our mission was to exhaust the country under their direction.

It is thought, with good reason, that the consumption of ivory in the Roman Empire was as considerable as it is today in England. It was used for the same purposes: statues, various ornaments for the temples of divinities; for tableware, marquetry and small luxury items quite similar to our own.

In England, the annual figure is 7,000 tusks supplied by 3,500

elephants; but the Romans didn't have the resources to trade all over the world; they knew little about fossil ivory, so they were forced to obtain supplies at the expense of live animals. They extracted the raw material from the Atlantic regions, which resulted in the death of a multitude of elephants every year. So it's easy to see how these colossuses of terrestrial zoology, squeezed fatally between the Mediterranean and the desert, were destroyed in just a few years. Their great destruction began under Claudius. Pliny, some thirty years later, tells us: "Luxury has used up all the ivory in our hemisphere: today it is taken from India. During the first centuries of the Christian era, ivory was taken from Ethiopia. It was so abundant there that the natives used it for fences and door jambs.

Does the use of ivory threaten the imminent extinction of the elephant race?

England uses 7,000 tusks annually; France 2,400; the other nations, between them $\frac{1}{4}$, as many as France and England; i.e. 18,800, supplied by 9,400 elephants.

Naturalists put the number of these pachyderms spread across Africa, Asia, Java, Sumatra, etc. at 200,000; assuming, as with almost all wild mammals, that there are as many females as males, there would therefore be 100,000 of the former. If we subtract those that are too young or too old, around 60,000 must be in the reproductive stage. However, procreation takes place every two years; at the latest, every three years. We can therefore assume that 20,000 to 30,000 females give birth each year, which is more than enough to consume the 18,800 tusks.

Add to this the fossil ivory that is extracted in abundance from almost every corner of the globe, plus the multitude of flush tusks that travellers have reported on the banks of the Niger, the Chary and

Lake Chad, and you will recognize that the use of ivory, assuming it exceeds even current consumption, is not likely to wipe out the elephant race.

Their strength, the dangers of hunting them, the social status of the peoples where they live, the preference given to naturally fallen ivory, ensure their existence for at least a few hundred years. \We are still a long way from the time when European trade will have direct access to the interior of the world.

of Africa, where they graze in huge herds.

But this is not the case for a few other weaker breeds. The Chinchilla, in Peru and Chile, the beaver, the raccoon, the ondatra, in North America, in a few decades at the latest, will have disappeared, if we do not oppose their destruction.

Here is a statement published by the Dictionnaire du Commerce for the years 1834, 1835 and 1836. The importation into England of furs from the Hudson Bay cl of Canada, was:

260,000	beaver pelts ;
2,644,000	- muskrat or ondatra ;
381,500	- de martre ;
70,300	- mink (marten species) ;
50,000	- wolf or lynx ;
19,200	- of wolf ;
19,200	- bear ;
13,900	- peccand (a species of polecat);
53,800	- otter;
50,500	— of fox ;
4,000	- glutton;
2,000	- badger.

If we add to this figure the skins sold by the American company in New York, those of the Danish Greenland company based in Copenhagen, those destroyed or consumed by the hunters themselves, transport and various incidents, we have a total of two

million fur-bearing quadrupeds destroyed every year.

This enormous abuse of nature's bounty must grieve the naturalist and the philosopher. It means the destruction of an important branch of commerce, the destruction of natural wealth and the annihilation of interesting species, more useful as a race to mankind than the native tribes of North America and the *coureurs de bois*. Whether these tribes and *coureurs de bois* starve or work, in reality the rest of mankind would lose nothing; but whether a source of wealth is wiped out, whether the beaver, muskrat or any other animal species useful to man is destroyed, I say the rights of mankind are prejudiced. In the first case, the harm could be repaired, in the other it would be irreparable.

In addition to the elephant, the hippopotamus and the large snakes, which have disappeared from North Africa since modern times, there are others which, without having suffered the same fate, have remained only as samples. These include the bear and the wild donkey or evening primrose.

Virgil, Martial and Solin affirm that there are bears: Pliny, on the other hand, maintains that there aren't any. During Septimius Severus' persecution of Christians, Saturninus and Révocatius were delivered to a bear in the amphitheatre of Carthage. The animal had probably been caught nearby. Modern opinion on this subject has not been more consistent. It's true that the plantigrade is rare: nevertheless, I don't think we can deny its existence. Some time ago, a bear skin was brought to Constantine; the animal had been killed in the Jurjura. Several inhabitants of this mountain range have described to me a quadruped that I have to say I recognize as a bear.

Evening primrose was common in Pliny's time, and emperors

often featured it in circus games. It became a highly reputed Roman delicacy. Young onagers in particular, called lalisions, were highly prized for their flavor. In the sixteenth century, according to Leo the African, it was found in abundance on the edge of the Tell and the Sahara. The Arabs ate its flesh and hunted it vigorously.

Nowhere do they exist below the Atlas ranges, or in other parts of the Tell. You have to penetrate the oases of the Sahara to encounter a few. The natives say they can be seen in Djebel-Nemour.

The dromedary had not spread to Africa during pagan antiquity. It first appeared there in the middle of the sixth century AD. Autalas, chief of the Africans, used it as a living rampart in a bloody battle with John Troglita, Justinian's governor of Africa.

If it had spread to Africa, Roman historians would have written about it, for the Xumids and Carthaginians would not have failed to employ it, either as a pack animal or as cavalry.

Semiramis, Cyrus, Xerxes and Antiochus the Great all used them as light cavalry. The men who rode it were armed with a six-foot-long sword, so as to reach their adversary from the top of the animal. Undoubtedly, the Carthaginians, so industrious, so keenly pressed by the Romans during the Punic Wars, would have imitated the example set by the rulers of Asia, had the dromedary existed in Africa.

The Parthians had a cavalry of dromedaries - in their war against Macrin, successor to Gara-callia. Instead of swords, the men carried long pikes.

Sallust says that the Romans first saw him in the wars of Mithridates; Titus-Live and Plutarch, that they saw him in those of Antiochus.

The silence of historians proves the non-existence of the dromedary during the above-mentioned period. Zoological probabilities are further proof. Indeed, lions, panthers and other large carnivores were too numerous to allow the dromedary to spread. It

took place after the circus games had destroyed some of the large carnivores in Africa.

The dromedary was first introduced to the African continent by the peoples of Palestine, where it was widely used. The Jewish emigrations, a few years before and after the destruction of Jerusalem by Titus, must have spread it to Cyrenaica; from there, it spread to eastern Africa, but it especially multiplied and penetrated the remotest points of the Sahara and the Àloghreb during the Muslim invasion. Meharis date from the latter period.

The non-existence of the dromedary in ancient Africa shows that relations between the interior and the coast were extremely rare, and that there were no caravans crossing the Sahara region, as was done later with the help of this animal so aptly named the vessel of the desert.

This is a fact of natural history, which historians can use to appreciate the social state of the Africans during the Carthaginian and Roman occupation.

CHAPTER IV.

MYTHS AND ERRORS ABOUT AFRICA

NORTHERN FRANCE.

The fables of Antaeus, the Garden of the Hesperides, the Gorgons, the Medusa and other fictions relating to northern Africa are not the offspring of error and superstition, as is commonly thought. They are not randomly and aimlessly assembled; on the contrary, they are interwoven with history. Like the other myths of paganism, they were used to embellish a background of truth, while concealing it under the cloak of the marvellous.

Saturn devouring his children represented the human sacrifices that the peoples of Asia, the Phoenicians, the Babylonians and the ancient Greeks of the heroic ages offered to their deities.

Jupiter dethroning Saturn represented a gentler, more intelligent cult, adopted by the peoples of later ages.

Then comes the marriage of the gods, representing the fusion of primitive and rival cults. Vulcan, god of blacksmiths, married Venus, daughter of the sea. Here was the symbol of maritime trade combined with the mechanical arts.

Deucalion and Pyrrha pick up stones from the ground in Greece and throw them behind them.

change into men. An allegory that recalls the autochthonousness of the Hellenes, whom the ancients recognized as sons of the Greek soil. The Lapithes were the first Pelasgian horsemen to arrive in Thessaly.

These allegories, often enigmatic, were understood by philosophers and priests: they formed a hieroglyphic language of

which the vulgar saw only the external characters without understanding the meaning.

Polytheism, in the eyes of the sages, represented the attributes of a single supreme divinity: in the eyes of the peoples, it represented numerous divinities with human forms and passions.

The genius of the ancients still delighted in embellishing with the brilliant colors of allegory anything in the universe that struck people's attention by a certain strangeness. If they wanted to depict the inhospitality of the people living on the eastern coast of Sicily, they set up the Cyclops and the Lestrigons. The superior quality of Crimean wool was represented by the fable of the Golden Fleece; the ebb and flow of the waves in the Strait of Sicily, by Charybdis and Scylla; then the adventurous courage of the first navigators on the Cimmerian Sea, by the fabulous expedition of the Argonauts.

The dragon guardian of the Golden Fleece is reminiscent of the fierce temper of the peoples of Colchis. The beverage that puts him to sleep and allows Jason to remove the fleece is the wine that the first Greek traders gave to the Colchidians in exchange for their wool*.

¹ Wine, in fact, has always been the best way to dis-

These were parables with which they preserved the traditions of the past in a picturesque form. When they placed the Garden of the Hesperides in the middle of the Atlantic chains, adorned with all the charms of nature, they meant to indicate how rich this land was in fruit of all kinds, and how delicious the climate.

Hercules came to fight Antaeus, King of Mauritania, indicating the colonies that Phoenicia, Palestine and Asia Minor had established in this country. Fable has it that he came from the East, just as history shows that these emigrations took place from east to west.

Doesn't this giant, who vowed to slaughter all passers-by in his

power, and to build a temple out of human skulls, make it clear that the ferocity of Mauritians was then what it is today?

Son of Atlas, he was invincible even though he was often struck down, because every time he touched the ground it gave him new strength and renewed his courage.

So the natives, modern-day Antaeus, though frequently defeated, have constantly found new energy and strength in the nature and resources of their land. To this day, they have perpetuated the meaning of this allegory. By instinct, they

the mistrust of barbarian peoples towards foreign keys. A few bottles of wine or alcoholic beverages, in America, Africa or Oceania, establish more rapid and lasting relationships than the best speeches on the advantages of mutual trade.

5.

understand that the land is for them a mother like Antaeus': "Yours," they tell us, "is the sea and its shores; ours is the land, with its mountains, its plains and its deserts of moving waves!

However, Hercules ends up killing a brigand, marries his widow, marries his companions with the wives and daughters of Antaeus' subjects, exterminates them and their leader, builds a town and founds a colony.

So did the Phoenicians, the Carthaginians, the Greeks of Cyrenaica, the Romans, the Vandals and the Turks, when they created settlements on the Barbary coasts: they killed or drove out the men, then married the women. So, perhaps, will we be forced to do when we want to colonize seriously.

The demigod snatches the golden apples from the Garden of Hesperides, despite the dragon and other monsters defending his approach and despite their horrible hissing.

The various peoples who have conquered Mauritania have stripped it of its riches and seized its most fertile lands, despite the fierce courage of its first occupants and the cries they uttered on

their way to battle.

What value does the myth of the Gorgons have for us?

These monsters, daughters of the Night, were horrifyingly cruel women. They lived not far from the Garden of the Hesperides, in caves and forests.

Did we mean, as some people think, that the

MYTHS AND ERRORS SLR 17 SEPT EXTRIOXAL AFRICA. 69 sonnes, que cette partie de l'Atlas était infestée de singes semblables à ceux que le Carthaginois Hannon rapportera de son voyage autour de l'Afrique; ou plutôt, que les femmes sont ici tellement laides et disgraciées de la nature, qu'on ne peut les regarder sans horreur, et que leur cruauté surpasse tout ce qu'on pourrait imaginer?

Everyone is free to choose one or other of these opinions: for our part, we adopt the latter exclusively, basing ourselves on what we have seen ourselves during our excursions across the Atlas, and relying on the sayings of travelers, including Leon the African. Speaking of a certain region of western Mauritania, he says:

"Men are traitors, thieves and robbers," and would gladly kill their fathers for an onion. Any individual who comes to pass among them has his throat slit" or robbed indignantly. The women, in deformity and ugliness, could equal the most hideous fan" tomes, harpies or gorgons: surrounded by suchha-"bits that one would take them for the most piteous spirits" emerging from the depths of the underworld. All these people "stand very negligently: so that the flesh "appears naked to them in many places. They lodge in damp caves, and give off a stench as bad as goats and goats.

Certainly, Hassani's portrait is very true, and judging by the samples of feminine beauty we come across in Algeria, we have to believe that some indigenous peoples still have women who, in every respect, deserve the name of Gorgons. To see them, with their earthy, grief-stricken skin, their ignoble physiognomy, their witch-like allure, to hear their yelping voice, it's easy to understand how the peoples of the North and East could have considered them an aberration of nature, a peculiar species that stood between man and beast, especially when they compared them to the beauties of Greece, Italy and the Gauls. In cruelty,

they equalled the Gorgons. Tribal women are almost always the first to incite men and children against our prisoners.

As for the Medusa fable, here's how it came about.

The Negroes, known to ancient navigators as the Western Ethiopians, have always held snakes in great veneration. They traced the figures of these animals on their bodies, and took pleasure in surrounding their necks, arms and chests with living snakes. Such customs, which have continued to the present day, must have been in full force at the time, as communications with other peoples had not yet had time to bring about changes.

The first Phoenicians or Carthaginians, who saw Negroes in such attire, would have been struck with astonishment/Seeing these animals, so inoffensive and so familiar with their masters, they might have believed that they were part of their bodies, just as the Mexicans, at the appearance of the Spanish javaliers,

MYTHS AND ERRORS ABOUT NORTHERN AFRICA. 71 believed that man and horse were one and the same. So, naturally, wanting to represent their first impression at the sight of the reptiles that made the Negroes' features even more horrifying, they invented Medusa and the sinister qualities she possessed.

In this, they conformed to the oriental genius, which, among the Greeks, Egyptians, Tyrians and other peoples of this area, expressed its impressions through picturesque emblems.

To make this explanation easier to accept, let's remember that, according to mythology, Medusa reigned over the lands north of Africa, and that in the nineteenth century, mountain dwellers in certain parts of Morocco, through the mists of time, retained the custom of raising snakes to destroy rats and other vermin. They are so tame and docile that, at mealtimes, they sit in rows next to each other, waiting patiently for the ordinary pittance to be thrown to them; any individual can take them and play with them as he would with a domestic animal.

For a while, Hercules relieves Atlas ' of his burden by supporting Heaven on his shoulders. This myth expresses the good and frank friendship established between the Phoenicians and some of the tribes of Atlantis.

As a reward, Atlas teaches the demigod trade, astronomy and navigation. History tells us that the Atlanteans imparted the first notions of trade, astronomy and navigation to the Phoenicians, who imported manufactured goods from the cities of Orient to Atlantis.

Percée, through the air, lands in Libya. Sheltered by Minerva's shield, he surprises Medusa, cuts off her head, and from Medusa's blood is born Pegasus, the winged horse.

This indicates the invasion of Arab tribes into Africa (1,400 BC).

Percée is a true knight errant. He's a nomad. So are the Arabs. He is protected by Mercury, god of thieves, and Minerva, goddess of prudence. Arabs are thieves and cautious. He surprises and kills Medusa, Queen of Atlantis. This is the Arab raid on the Autochthones of the Atlas.

Pegasus comes from the blood of Medusa. This is the bearded horse, originally of Arab origin, but modified by the soil of the Barbary lands. It was born near Lake Tritonis, on the plains south of the province of Constantine and the regency of Tunis. It was here, too, that the Numidian horse developed, and mythologists attributed wings to it to express its speed.

Lotos was a fruit that destroyed the memory of the homeland in those who ate it. This is the attractive effect of the African climate on new arrivals. The old-timers had noticed that in Africa, the motherland is quickly forgotten. We ourselves, time and again, have noted the attractive influence of this climate.

In fact, we posit that most individuals

MYTHS AND ERRORS SLR NORTHERN AFRICA. 73 who have spent a

few years in Algeria will miss the country if they leave it, or will gladly settle there with no desire to return. Indeed, since the conquest, many Europeans here seem to have eaten the fruit of the lotos.

And yet the French authorities didn't invent anything to make their stay pleasant. Far from it, we have seen the government's agents doing their utmost to make the country an unbearable place. Our governors-general, our provincial governors, our circle and square commanders, in words, have exhausted the dictionary of insults against the colonists; in actions, they have taken pleasure in exercising against them the acts of a brutal despotism. Arbitrary imprisonment, moral and physical torture, expulsion from the locality and even from the colony - these were the expedients they used against the civilian population! A regime of sabre-rattling and pleasure, the violation of citizens' rights: these are their laws and their doctrines!

This is why, if the colonists eat the lotos, if they forget their homeland and the laws that offered them guarantees against the violence of despotism and arbitrariness, let them never forget certain figures from Algeria. Here, resentment against oppressors is legitimate, because it is rooted in a feeling of justice and a love of freedom. There will be men to stigmatize in the name of public morality and holy fairness. Let's hope, then, that not all our colonists will have eaten the lotos at this point.

For ancient and modern alike, Africa has always been a land of wonders. 1,000 years before Christ, Homer placed the lotos there. Around the same time, Hesiod placed the Garden of the Hesperides, the Elysian Fields and the Kingdom of the Gorgons.

Greek authors - historians, poets and philosophers - delight in the extraordinary.

Thus, according to Herodotus, 500 B.C., "oxen, in the land of the Garamantes, can only graze backwards; for the horns,

instead of pointing upwards, as in the other animals of this family, curve downwards and in front of the muzzle."

They considered the peoples of Africa to be the *cynocephalous*, i.e. men with the body of a dog; the *hemicynous*, i.e. men who were half-dogs; the *blemyes*, who had no neck and had their eyes and mouth on their chest; and the *sléganopodes*, men with large feet'. When the latter wished to shelter from the sun, they lay on their backs, raising the soles of their feet into the air to form a parasol large enough to cover the rest of their bodies.

Strabo, a geographer from the time of Augustus, says "that the rivers of Mauritania are home to leeches seven cubits long and proportionately large, and that in Libya there are winged scorpions with tails of seven joints.

¹ According to some authors, steganopods, cynocephalans and hemicyns lived in India; according to others, they lived in Ethiopia.

Latin authors followed suit.

Pomponius Mela believes in the existence of *satyrs* and *egipans*, who live as wandering tribes in the deserts of Africa; in the existence of the *ampli a santé s*, who are wont to flee from anyone they meet who does not speak their language, and who is a stranger to their people; to that of the *Atlanteans*, whose cult consists in howling imprecations against the sun; finally, to that of nations without tongues or mouths; to that of dumb nations, despite having tongues and mouths.

Pliny, 80 years after Christ, wrote:

"In the land of the Troglodites, are the *monocoles*, conformed like other men; they differ in that they have only one leg, and yet are gifted with surprising speed.

"In the Syrta desert live the Psyllids, whose saliva is a remedy against the bite of snakes, which fear and respect them. To judge the fidelity of their wives, husbands are wont to expose newborn babies to places frequented by these reptiles. If the child is pure

psyllian blood, the smell alone spares it; if by misfortune it is the fruit of adultery, then it is devoured without mercy.

"In Ethiopia, we find the *himantopods*, whose feet end in thongs, and who therefore move by crawling like snakes.

Africa," he adds, "is the land of monsters and prodigies, for the scarcity of water forces ferocious beasts to assemble near a small number of springs: there, the males, willingly or unwillingly, mate with females of different races, and in this way produce beings with ever-new forms. 1

Under the influence of this idea, he ingenuously believed in those fabulous animals created by poets and travelers. For example, the *leocrocote*, a quadruped of incredible lightness: it was given the legs of a deer, the tail, neck and chest of a lion, the head of a badger, a mouth split all the way to the ears, and, by way of teeth, a single bone filled the dental arches without leaving a gap.

The eale, the *maniicorc*, the *pegasus* and the dreaded *catoblepas*, which instantly kills anyone on whom its gaze falls; or the *basilisk*, whose halcinc causes trees to perish, grasses to wither and stones to shatter; or *F Atlas*, used as a rendezvous by satyrs and egipans.

For the pagans, it was mainly in Africa that the Titans fought against the divinities of 1'01 ympe: for the Christians of the first centuries, it was also there that the demons waged their fiercest assaults on the holy anchorites.

If, forced by the lack of historical documents, we leave aside what was written about Africa during the darkness of the Middle Ages, and then take a look at the reports of modern travellers, including Leon the African, Marmol and Dr. Schaw, we will still find in them this disposition to consider this continent as a land of monsters and wonders.

How many fables "the Portuguese navigators of the sixteenth century have not spouted about the domination and kingdom of

the Priest-John, king of the Ethiopian lands^T.

Although far superior to his century, Leo did not rid himself of popular errors concerning African animals.

According to him, the existence of the dragon cannot be doubted: "It dwells in the darkest caves of the Atlas Mountains. Its characteristic features include the beak, head and wings of a bird, the tail of a snake, the paws of a wolf, and a skin inlaid with many colors. If one is bitten by it, the flesh instantly becomes soft as soap.

Superstition at the time had it that he was the offspring of a male eagle and a she-wolf. When, by chance, a she-wolf was impregnated by this bird, its belly became so big that it burst; then, from its entrails came out a fearsome dragon; it had no eyelids, which is why, it was said, it stood in the dark, the daylight hurting its eyes.

¹ Le Preste, or Priest, or Prête-Jean, is famous in ecclesiastical history. During the Crusades, rumors spread throughout Europe that he was coming to the aid of the Christians of Palestine with an innumerable army. This king and his people, then believed to live in Central Asia, probably never existed. His existence was assumed to warm the zeal of the Crusaders. It is likely that some Nestorian prince, who maintained his independence in Asia against the Muslims, gave rise to this fable.

In the sixteenth century, the Portuguese believed they had found him in the rulers of Abyssinia.

According to Marmol, in the Ju-piter-Ammon oasis there are "a prodigious number of highly venomous snakes, but they are no match for the Lebetes. Like the Psyllids of old, the men of this tribe kill them with their saliva; for God has placed good alongside evil, wishing, in His wisdom, that compensations should exist in all things."

Then, according to Dr. Schaw, in the regency of Algiers, "we find the *Inimrah*, a species of mule born from the mating of the cow and the donkey, with all the physical characteristics of its parents, etc."

A few decades ago, many Europeans gave Timbuktu an

area the size of Paris, public monuments similar to the Louvre and palaces covered in gold, like the dome of the Invalides. Only recently, a collector, convinced that Africa must have more curious animals than anywhere else, set off from a German town to search for the unicorn in the forests of Abyssinia.

These errors and fables are the result of poorly observed natural history facts and a poorly understood local situation.

Thus, satyrs and egipans are monkeys of the cliipansé species; cynocephali and hemi-c^nes, other monkeys still numerous in Guinea and Abyssinia.

The Greeks, seeing a few Africans suffering from

MYTHS AND ERRORS ABOUT NORTHERN AFRICA. 79 elephantiasis, believed that this enormous swelling of the legs constituted a separate race, and created the steganopods.

Troglodytes, who lived in caves and surpassed the speed of horses, are simply men in our image. Those who have travelled through Algeria have come across Arab tribes in the Tell, and especially Kabyle tribes, living in caves. This extreme speed, which was exaggerated by the ancients, is still found today among natives trading from one oasis to another, or from the ksours to the coast.

One day, returning from Boghar to Médéah, in the company of one of these merchants, a Mozabite by nationality, we had him constantly at the head of our horses; in ten hours, he crossed a distance of twenty leagues on foot, without appearing more tired than if he had crossed a few kilometers.

The next day, he made his way to Algiers in the same way. These intrepid pedestrians usually carry a long stick which they use to defend themselves or to speed up their walk.

The first inhabitants of Africa, foreigners or autochthones, were Sabeans: they worshipped the sun and fire. It seems that

certain rituals of their cult required them to maintain large fires, a sort of image of celestial fire. Us had to choose the highest points of the mountains and keep the flames burning brightly during the night. Carthaginian and Greek travellers who, unaware of this particularity, saw the Atlas illuminated by fires and heard the clatter of musical instruments, must have mistaken these mountains for the place where satyrs and egipans frolicked.

As for the torrents of fire mentioned by Hannon in his *Périples*, we believe they were fires set by the natives. In fact, to obtain new shoots and new, more nutritious and tender grasses, to prepare the land for sowing, the Arabs, throughout northern Africa, have retained the habit of burning brushwood, coppices and forests, particularly during the month of October. The flame sometimes covers an immense area, and, depending on the layout of the site, appears to you as a torrent of fire.

Dr. Schaw's kumrah is a product that science cannot accept. A half-breed from a cow and a donkey is contrary to the laws of nature. Dr. Schaw, who lived in Algeria some one hundred and twenty years ago, would have seen mules resulting from the mating of the donkey with the wild horse, and would have thought, under the faith of naturals, that they came from a donkey and a cow. At that time, there were also wild horses, or horses that had become wild, in certain parts of Algeria. The wild horse has a thicker form, a coarser coat, a shorter and less bushy tail than the domestic horse; its head is smaller, more rounded and, except for the horns, quite similar to the head of a bovine. In such conditions, if united with a donkey, he will

MYTHS AND FALLACIES ABOUT NORTHERN AFRICA. 81 may well uncover a hybrid being quite similar to the kumrah. Perhaps this species of mule was also descended from zebras or dauws imported from southern Africa to Algeria.

Saint Augustine, in one of his sermons, says:

"Being in Ethiopia to preach the Gospel, we saw many men and women with no heads, but with large eyes fixed on their chests, and other limbs similar to ours. We saw their married priests, whose continence was so great that, being allowed to have wives, they would only touch their wives once a year, and on that day abstained from all sacrifices.

"We have w in the lower parts of Ethiopia men with only one eye in the middle of their foreheads, whose priests shunned all conversations with other men and deprived themselves of all carnal passion."

The bishop of Hippo was a virtuous man and the most learned doctor of the fourth century. We do not admit that he knowingly lied to such an extent, and took pleasure in repeating popular errors; he was well versed in Greek and Roman literature, and had trained himself on the fine models of antiquity. Nor do we accept that, in extolling the modesty and chastity of headless, one-eyed peoples, he merely wished to strike the minds of his listeners with such hyperbole.

Yes, it happened to him, as it has to many others.

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others, to be predisposed to seeing extraordinary things in Africa.

Here's how we explain his misunderstanding:

What he calls Ethiopia formed the southern regions of today's regencies of Tripoli, Tunis and Algiers; sqit, for example, the advanced hills of the southern Tell and the oases of the Sahara. Here, he will have found villages inhabited by morons, there by one-eyed people or by tribes affected by eye diseases; then, under the influence of the predisposition we mentioned earlier, he will have mistaken agglomerations of individuals suffering from pathological and endemic affections for species of headless, one-eyed men.

Indeed, cretinism and goiter are nowadays found in valleys that are sheltered from the wind, damp and watered by snow. On more than one occasion, we have seen individuals born in these localities with enormous goiters. The natives assured us that this disease reigned endemically in a few douars.

In the oases and among nomadic tribes, ophthalmia is endemic, and one-eyed people are common; goitre, by deforming the neck, seems to confuse the face with the chest; on the other hand, the natives, having the habit of wrapping the diseased organs with compresses, with the intention of removing them from the action of the air, tend to disguise the real forms of the body. Imagine a goitre sufferer with his head and neck surrounded by superimposed cloths; a one-eyed or other

MYTHS AND ERRORS ABOUT NORTHERN AFRICA. 83 individual with an eye also surrounded by cloths; add to this skullcaps, a burnous hood and various pieces of clothing customary in that country: you'll easily understand how the bishop of Hippo mistook morons for headless men with eyes on their chests, and one-eyed men for cyclops.

Why, then, has the disposition to see strange and almost miraculous things in Africa been so inveterate from the earliest times to the present day? It's because everything that strikes the imagination comes together there: mysterious oases, immense and unknown spaces, traditions of ancient catastrophes, and peoples with customs, colors and races other than those of known peoples. All of this was bound to pique curiosity and dispose the mind to believe in the marvellous.

The same thing happened to the Arabs. Heirs to these superstitious traditions, they populate the same regions with animals no less astonishing than *pegasus*, *manticores* and *catoblepas*.

"In the desert," they tell you, "is a very dangerous snake: woe betide the man who angers it! for it darts against him with such force that it cuts through his body like an arrow. It enters through the chest and exits between the shoulders, unstoppable by clothing.

"The most fearsome of God's creatures is also to be found here: a serpent seven or eight feet long, its bite kills like lightning. What's more, a few paces away, if he blows

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on someone, the affected part becomes gangrenous.

"In the middle of the sands, you sometimes see a beast whose shape confounds man's reason. It is the size of a gazelle, and carries a single leg in the middle of its belly; despite this, it runs as fast as the wind; the best-mounted rider cannot reach it."

For them, each animal is endowed with particular properties. For example: the boar's tusks, ground to a powder and taken in a beverage, cure fever; the jackal's brain gives a child who has eaten it the distrust and cunning needed by a marauding warrior; the hyena's head drives a man mad when taken as food; and, thrown into the middle of a herd, it produces vertigo in cattle, sheep and horses.

Freshwater turtles are evil geniuses who take on this hard, coarse envelope to better disguise the malice and darkness of their souls.

According to their chroniclers, some African birds stand in the middle of flames without getting burned.

In the time of Leon and Marmol, it was commonly believed that the giraffe was sired by animals of different breeds. If the female camel or deer, horse or leopard, were to be impregnated successively and within a few days of each other by males of these various species, then she would give birth to a giraffe. The leopard provided her with his spotted fur; the

camel, with his neck, provided her with his spotted fur.

MYTHS AND ERRORS SLR NORTHERN AFRICA. 85 cl the front legs; the horse, the mane; the stag, the hind legs, the horns and the upper part of the head.

Turtle flesh, if eaten for nine days, made leprosy disappear, and a strip of hippopotamus skin around the neck prevented apoplexy.

But let's not be dismissive of the superstitions of the aboriginal nations, for these are precious documents that enable us to go back to the most remote antiquity, and to appreciate the links and contacts that peoples have had with one another.

In this one-legged gazelle, don't we see an unbroken tradition from the fable of the *monocoles*? And in these curses attributed to the hyena, don't we find the same belief popularized in Greece at the time of Aristotle, and a similar one among the Iberians of those ancient times? They used to bury the heads of bears caught in their traps with great care, lest they cast a curse on themselves, their families or their herds.

Careful examination of these fabulous tales almost always reveals something true and positive.

If the natives form strange ideas about certain animals; if the habits, shapes and qualities they attribute to them seem like tales to us at first glance; if all the facts they recount fall outside the realm of possibility and must be rejected by science, believe nevertheless that all this is not error and lies, know that at the bottom of it all there is a well-proven truth. Pay close attention to the metaphors of their language, and you'll see that the basis of these superstitions rests on a notorious fact, which, by circumstance, they have taken pleasure in embellishing. Their wandering imaginations were the first to bear the brunt, then their extreme ignorance led them to adopt all the errors of delusion.

As proof, let us consider the following:

Most travellers of the last and present centuries who have visited the kingdoms of Angola, Congo, Guinea and Senegambia tell us of a black snake, eight to ten feet long. When attacked or trying to seize prey, it is wont to shoot its venom into the eyes of its adversary or victim, from several paces away. The malignancy of this secretion is such that any person affected becomes blind, if, at the very moment of the accident, care is not taken to wash the eye with plenty of water, or to insinuate warm milk or oil between the eyelids.

Can't ophidians of this family be found in the Sahara? If their venom is corrosive enough to cause blindness, applied to the skin, might it not cause a few ulcers? Then the Arabs who saw this accident and its aftermath, to further impress their listeners, will have loaded the picture and slipped in

MYTHS AND ERRORS ABOUT NORTHERN AFRICA. 87 exaggeration and wonder, because this is a particular disposition of their nature. Then from there they came to say that this snake killed a man by blowing on him.

As for the fact that snakes shoot their venom into their enemy's eyes, there can be no doubt about it. More than one traveller in Africa has been either an eyewitness or a victim.

This is what happened to a naval officer during the *Luxor* campaign. Here is his account:

This is the *Naia* viper, the ancient serpent of Egyptian symbols. #The reptile was seized by the middle of the body. I was about two feet away from him, considering him attentively; he, for his part, was staring at me: suddenly his mouth opened, and I felt a fine rain enter my eyes. At once, a horrible cooking appeared. It was obviously his venom he'd just hurled at me. It was enough to drive you mad, so intense was the pain."

Without a doubt, he would have lost his sight had not one of the crew, who had an excellent astringent eyewash, applied it

immediately and neutralized the venom.

On several points of the Barbary coasts, but mainly in the part that approaches the Sahara, there is a species of snake known as the *zurreik*, which means "throwing snake". Its speed is prodigious; in one leap it crosses a space of 12 to 15 paces with the rapidity of an arrow.

If it wants to seize a lizard, or a small bird, or any other animal it feeds on, it pounces on it and stops it before the victim has had time to make the slightest movement. Desfontaine, on his journey from Algiers to Mascara, was able to judge for himself this extreme agility. A *zurrei* had taken refuge under a stone: Desfontaine had it lifted, but immediately the reptile darted into the middle of a bush fifteen paces away, so that we barely had time to catch a glimpse of it.

Now let's suppose that this *jaculator*, in front of the natives, had launched himself at someone, that with one leap he had arrived in front of his victim, and that with another leap he had escaped behind him; it wouldn't take much more to give birth to the fable we've been talking about: that it had been repeated several times would have been more than enough to give it full credence.

CONCLUSIONS.

For centuries, an unfortunate fate has condemned men who deal with African affairs to constantly take the wrong path.

For the past sixteen years, we've been providing tangible proof of this. In politics, colonization, administration and social organization, we have made so many mistakes! You have altered the true denomination of things, and often we have gone against common sense.

Thus, we called humanity a maudlin sentimentality, (pii prevented us from slicing the evil

MYTHS AND ERRORS ABOUT SEPTEXTRIOXAL AFRICA. 89 in its roots, when it came to the repeated insurrection of the tribes.

We cried inhumanity when the necessities of war forced our soldiers to destroy the enemy or be destroyed by him. We failed to recognize that, from all eternity, *punishment* is the first governor of Africa; that, without it, without its protective influence, all is disorder.

We have posed as representatives of civilization, yet we have failed to understand that civilization in Africa imperiously demands the right of force.

We have accepted *laissez-Jaire*, when here, more than anywhere else, a single, powerful will is required.

We've run from one system to the opposite, when here perseverance is of the utmost necessity.

In terms of material facts, our errors have been no less great. Some have portrayed Africa as a land scorched by the sun, with no water, no vegetation, no wood, throwing its sands as far as the Mediterranean coast; others have represented it as the most beautiful climate under the sky.

Most books about Algeria are riddled with inaccuracies, and can scarcely be described as anything other than travel impressions. Public opinion is still in its infancy.

To create it, to right the wrongs, let's first carefully study the facts of the past and the facts of the present. Let's subject them to the crucible of analysis and on-the-spot experience. Let us place ourselves in philosophical doubt, without systematic preoccupation.

Above all, let's not forget that Africa is a country of exceptions, with a unique physiognomy. As a result, what is

true and good elsewhere, is wrong and bad here, and will remain so for as long as Africa has not been modified and pushed out of its exceptional state.

CHAPTER V.

OF THE ANCIENT INHABITANTS OF NORTHERN AFRICA AT

The Negro race, relegated for centuries to the left bank of the Senegal and beyond the Sahara, must nevertheless be counted among the ancient inhabitants of the Atlantic regions. Historical documents show that they once extended below the Atlas Mountains, as far north as the thirty-sixth degree of latitude.

In Hannon's Periplus, we see: "In parts" higher than the lands of the Lixians, are the "blacks, people harsh to themselves and shunning all company. Their country is very deserted, full of wild beasts and surrounded by high mountains, r

The Lixians occupied the shores of the river Lixus, now known as Luccos, in the empire of Morocco, fifteen or twenty leagues from the Straits of Gibraltar. This desert country is the province in which the cities of Fez and Mequinez are built; then the great mountains are the high Atlas ranges, which border the southern horizon of these two cities.

Strabon, in his Geography, says: that the blacks that Bocchus, king of the country, waged war against them, and that they had previously destroyed three hundred cities founded by the Phoenicians.

These towns, or rather trading posts, were scattered from Tangier to Cap Blanc, along the oceanic coast.

So if Bocchus waged war against them, if they destroyed the Phoenician colonies, shouldn't we assume that they were not

far from the northern maritime border, or at least that they were on some point between the Sahara and the sea? If they had been rejected beyond the desert at that time, as they were later, it is likely that between them, the Phoenicians and Bocchus, there would have been neither the opportunity nor the means to wage war.

Diodorus Siculus says that one of Aga-Thocle's generals entered the land of the blacks. Now, this could only have been on the other side of the desert.

Isidore de Séville derives the name Mauritania from the Greek word *mauros*, meaning *black*, because Greek travellers considered the inhabitants of this region to be black.

Finally, Arab historians tell us that in ancient times, some of their tribes, as we shall see below, took refuge deep in the Moghreb, near the land of the Blacks.

On this basis, the existence of the Negro race in North Africa cannot be questioned. Moreover, don't the inductions of natural history prove it?

known fact that elephants are only found in regions occupied by black, copper or olive peoples. Look at central and southern Africa, the East Indies, Cylon, Sumatra, Borneo: wild elephants inhabit / their forests; also, the men of these lands, situated at different latitudes, all have black, copper or olive skin.

It has been demonstrated that a large number of elephants once lived in the wild in the African zone where we place the blacks.

Originally, they owned this vast semi-circle formed on one side by the Atlas Mountains, and on the other by the sea from Tangier to Cap Blanc.

At the time in question, emigration from the East had driven them back to the mountains.

Their cross-breeding with white natives gave rise to a race known to the ancients as *Melano-Gétules*. It was widespread on the southern slopes of the Atlas mountains and in the districts that make up the provinces of Tafde and Sigehnesse.

Old Egyptian traditions tell us that the banks of the Nile were conquered and civilized by Nubians or Ethiopians, from the file of Meroe to the mouth of the river. Could these blacks have come through emigration from the Upper Nile? Did their first relatives travel overland as far as Morocco? We find this hard to believe, for the Nubians and Ethiopians of the Upper Nile were intelligent and sociable; they endowed Egypt with some of its political and religious institutions, whereas the blacks in question, according to Hannon, were *hard on themselves and shunned all company*.

We believe they were of the same stock found in Senegambia and on the banks of the Niger.

If the peoples of Meroe had occupied West Africa, they would have left traces of their stay, either in monuments or

institutions, and the natives of the country would have been more civilized than they are. They would have left traces of roads, bridges, canals and other public monuments, where the individual forces of man are absorbed into the faction of the masses, and they would have tamed the physical nature of these lands.

Negroes disappeared from North Africa as a result of two factors. Firstly, the various modifications to the soil, which contributed to the destruction of the elephants, must have had a significant effect on them. Another is the decrease in the country's average temperature. Every day, throughout the barbarian states, we can see that blacks can only multiply with great difficulty. Most of their children die in infancy: those from the southern regions almost all succumb, either to phthisis or rickets. Their women lose their fertility.

So, as soon as the average temperature in northern Africa dropped, the black race must have decreased. Moreover, the inva-

OF AFRICA'S ANCIENT INhabitants. 95 successive waves of eastern peoples have thrown the gétulienncs in their path, driving them back from the Atlas to the oases, and from the oases across the desert.

It had to be this way, because the Negro race is obviously inferior to the white race, and for this reason had to give way to it.

According to Sallustus, the Numidians were descended from the Persians of the army of Hcrules and Gelules." The "children born of this cross-breeding, being dc- 33 numerous, were expelled by their parents, 33 and came to settle in the land of Carthage." By force of arms, they subjugated the neighboring Libyan tribes, then, victorious and vanquished, united into a

single people who, under the name of Numidians, occupied the lower part of Africa, from Oran to the borders of Cyrenaica.

Undoubtedly, Sallustus has made a mistake by including Persians, Medes and Armenians in Hercule's army. King Hicmipsal's Punic books, from which he drew this document, may not have been accurately translated, or may themselves have contained this error.

How can we suppose that Persians, Medes and Armenians, living in the interior of Asia, enemies of navigation, people of sedentary habits and fixed abodes, would have crossed so many intermediate regions to race and try their fortunes on the Mediterranean, especially at a time when no political upheaval, no ripples of peoples, had shaken them? By virtue of their geographical position, were they not placed outside the routes followed by the nations who were then waging war? So they had nothing to fear from the ebb and flow of warriors that flooded Syria, Mesopotamia, Egypt and Palestine, and no reason to emigrate.

Preferably, we believe, with Abbé Mignot, that these Persians were mistaken for the *Pheresians*, natives of southern Phoenicia north of Jericho; the Medes, for the *Midianiles*; and the Armenians, for the *Arameans*, natives of Syria¹. Some of them, driven back by the Hebrews, others by the Assyrians during the conquering phases of their first empire, or again by the conquests of Sesostris, found no other means of salvation than emigration by sea, and in this way arrived in Africa.

Gela posited that the Numidians were a mixture of Pheresians and Betulcians, then Libyans; in other words, African aulochthones and emigrants from Phoenicia and Palestine.

But this is not their only origin. History and the *study of*

their national character prove that they mainly belonged to the Arab race.

* The Aramaeans were descendants of Aram, son of Shem. Aramaea was the original name of Syria. Homer says they were allies of the Trojans. History preserves the memory of a first emigration of Arameans along the Phoenician coast.

Leon and Marmol, according to your authors who wrote about the first Africans, say that, during the Assyrian monarchy, five tribes from Arabia-Heureuse came to settle in your African deserts.

Arab writers recount how a number of Ishmael's children once took refuge in your Moghreb lands, close to the land of the Blacks.

The eastern part of this land of the Blacks and Melano-Gelules bordered on Numidia.

What's more, the soil of the latter region is very similar to that of the Arabian Peninsula. They found your palm trees, your oases, your sandy beaches of the motherland.

There they had to stop for this reason, and also because by then they must not have been powerful enough to push your natives back towards the Sahara and your central parts of the Atlas.

These tribes formed the bulk of the Numidians, who later, under the influence of local circumstances, divided into Massylians and Ma- sessylians.

In the seventh century, when your Arabs invaded your Barbary States, it was in Numidia that they founded their first city and colony, Kairouan. Traditions of ancient kinship between them and your newcomers had survived among your inhabitants. The Àlusulmans, for their part, recalled this common origin in their proclamations. They already shared the same customs and inclinations, and soon had many proselytes. With the exception of a few towns on the coast and inland, whose population was made up of Greco-Latin families, the whole region quickly submitted to them. A few tribes of Betulian stock refused to amalgamate with them: they were dispossessed and driven out into the desert. In Numidia, there were no revolts against the domination of the kalifes as there had been in Mauritania, where the race of the

original landowners had remained more intact.

This easy acceptance of the Arab conquest, and the harmony that quickly arose between the victors and the vanquished, would be enough to prove that they were both branches of the same trunk.

What's more, doesn't the close resemblance between the national tastes and inclinations of the ancient Numidians and those of the Arabs bear this out?

Like the Arab, the Numidian preferred herding to cultivating the land; like him, he was nomadic, restless, turbulent, quarrelsome, without lasting affections, abruptly changing sides according to his convenience and whim; like him, he was sober and strongly inclined to the pleasures of love; like him, he had a formidable cavalry and a despicable infantry^{II}. Same way of doing

II When you read in a historian that the Moors fought such and such a battle, with a large cavalry and large troops of dromedaries, you can be fairly certain that the word *Moors* does not refer to autochthonous tribes, but to a people who came from the plains of Asia. The real natives, being mountain dwellers, were unable to li-

DES AXCIEXS HABITAXTS DE L'AFRIQUE. 99 war, attacking unexpectedly, by ambush, withdrawing as soon as it encountered resistance; in a word, avoiding peril rather by its agility than by the strength of its weapons and its courage.

They had the same innate disposition to undertake warlike expeditions far from home. With the Roman legions, Xumidic's horsemen roamed England, the marshes of the Batavic and the banks of the Danube; also, in the eighth century, the soldiers of the Prophet launched their steeds from the coasts of the Black Sea to the banks of the Ganges, and from the steppes of the Tartaric to the shores of the Loire and the Ocean.

Asian emigration has provided northern Africa with some of its inhabitants.

The oldest of them all emerged from the deserts of Arabia.

Under the successors of Menes, the first king of Egypt, Arab tribes invaded from east to west. Herodotus calls them pastoral peoples. They ravaged Middle Egypt, where Meroe's Ethiopians had formed a flourishing nation, and began to breed horses and camels, as had the nomads of Asia.

So the Africans commanded by Autolos against John Troglita should not be considered autochthones: they were certainly of Asiatic origin, either Xumides, or those adventurers who had crossed the Xil around the third century AD, under the name of Saracens.

Menes is considered by some scholars and historians, not as a man, but as the personification of the first ages of Egyptian civilization.

It was at this time that the Egyptians began to struggle against their soil. Their canals, dykes, reservoirs and cities date from this time.

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settled in the Delta, where they remained masters for 260 to 300 years.

This time corresponds to that of Ahraham. Chronologists believe that he came to Egypt during the reign of a prince of this dynasty.

In 1825 BC, Amosis or Theth-mosis, king of the Middle and Upper Xil, succeeded in expelling them after bloody

battles.

Historians don't say where they retreated to, but it's safe to assume that they took their original route from east to west and spread to Libya. In 145 B.C., another Arab emigration took place in Africa. Several tribes of Sabeans were led there by Ifriqui, chief of Arabia-Heurcuse. Mohammedan authors claim that he conquered the road; Christian authors say that he was forced to do so by the kings of Assyria, having been driven out of his states. In any case, there were no further emigrations from Arabia until the first century of Islam. The kings of Egypt had ditches and canals dug on the right bank of the Xil to prevent this torrent of emigrants from reaching them, and this simple physical obstacle was enough to stop them.

Historians tell us that shortly after the invasion of Ifriqui, Sesostris, before undertaking his conquests, wanted to subdue the peoples of Libya. His aim was undoubtedly to drive the Arabs who had possessed Egypt out of the country. He penetrated western Libya; from there, we believe that the Arabs fleeing before him were

DES AXCIEXS HABITAXTS DE L'AERIQUE. 101 then arrived in Moghrceb, on the borders of Mauritania and Betulia, and became the main stock of Numidians.

Egypt, made powerful by Sesostris' arms, sent colonies to all three parts of the world: to Greece, to Colchos, near the Black Sea, and to the oases on the left bank of the Nile. The Ammonians, (pii a mixture of Egyptians and natives, in the century of Herodotus, descended from one of these.

Other nations' came by sea. These were the Sidonians, the Peresians, the Midianites, the Philistines, the Arameans, the Greeks and the Tyrians. Some left their country to avoid the merciless sword of the Hebrews; others, rather, to remedy the

excess of the metropolitan population, or to increase their commercial relations and power.

The Greeks and Tyrians founded prosperous, long-lasting settlements; the Palestinians and Chananeans, on the other hand, created nothing. This is easy to explain: some had the resources of the mother country to colonize, while the others were exiles whose nationality had been destroyed;

In fact, they offer a remarkable feature. Each of them settled in the part of Africa that best reminded them of their native soil. The Phoenicians and Greeks, maritime peoples instinctively inclined to trade, took to the coast. They built trading cities there: Utica, Carthage, Cyrene and Leptis-Magna. The Pheresians and other tribes from Lebanon settled in the mountainous regions of the Atlas, and the Arabs in the Be-led-Djerid.

However, prior to these migrations, an *aulochlone* race existed in Africa, i.e. one born on the very spot.

These were the Geluli and Libyans, fierce and coarse nations, says Salluste; they fed on the flesh of animals and grazed grass like herds. Without morals, without laws, without leaders, they had no fixed abodes, wandered adventurously and lay down wherever the night took them.

Ancient historians and geographers, both Greek and Roman, made prodigious abuses of names when speaking of the peoples of northern Africa. They saw nations where there were only tribes, and several races of men where there was only one. Their great fault was not to generalize their ideas. Some moderns have followed this example.

For us, notwithstanding the authority of the written word, among the white races that have inhabited North Africa, we recognize *one, the only truly indigenous one: the Betulian race.*

Their origins, like those of all aboriginal nations, are lost in

the mists of time. They occupied the Atlas ranges and the beaches and oases of the Li- b^c: this is why they are known as the Gelules and Libyans.

Almost all Aulochthonic peoples have their origins in mountainous regions. Thus, the pla-

OF THE ANCIENT INHABITANTS OF AFRICA. 103 The Caucasus and the Hymalaya, the Alps and the Pyrenees, the Urals and the Altai, all contain men who can rightly call themselves *children of the earth*, for no information reveals first parents other than those they give themselves.

Their race first developed on the peaks of the Atlas Mountains, then undulated towards Libya. On the coast and in the eastern region, it altered through cross-breeding with emigrants from Asia and Europe; in the western region, it remained more compact, more purely indigenous, as it found in the physical composition of the soil an obstacle and a resource against fusion.

Its antipathy to foreigners has been preserved with remarkable energy. It rebelled against the civilization of the Phoenicians, Carthaginians and Romans, and this is a distinctive moral character of the autochthones. They reject all that is new to them, all that is not born among them.

We believe that the opinion of modern authors, who consider the aborigines to be descendants of the ancient Atlanteans, whose existence Plato revealed to us, is perfectly founded. Thus, Atlanteans, Atarantes, Lotophages, Occidentals, Troglodytes, Maurusians, Moors, Pharusians, Garamantes, Augilians, Nasamons, Psylles, Libyans, even Canarians, and all this multitude of peoples to whom the ancients give northern Africa as their homeland, merge into one and the same race, the *Betulian*.

Originally settled on the heights, it radiated across the

entire surface of the barbarian states, from the ocean to Egypt. On the seashore, in Xu- midia and a few other places, it was pushed back or absorbed by Asian and European invasions, the first of which date back to eighteen centuries BC. Since our era, it has undergone even more complete changes and oscillations.

To these different nations, add a colony of Israelites, who came to Cyrenaica seventy or eighty years before our era; add a good number of Italian families who successively took refuge in Hippone, Carthage, Ltique, Cirta, after the Punic wars, of Jugurtha, of Caesar against Pompey's partisans, after the reduction of Xumidic to a Roman province;

As inhabitants of this continent in ancient times, you'll find the *Gels*, the *A'ègres*, the *Arabs*, the *Phoenicians*, the *Syrians*, the *Chananeans*, the *Greeks*, the *Israelites* and the *Italians*.

Before the establishment of the Roman Empire, the Asian element - i.e. the laws, customs, mores, religion and population of Asia - dominated among the inhabitants of northern Africa.

From that time until the arrival of the Muslims, the European element predominated.

The Roman occupation, which brought with it soldiers, allies and slaves from all the nations north of the Mediterranean, altered

DES AXCIEXS HABITAXTS DE L'AFRIQUE. 105 the Asian characters, and substituted the characters of the Greco-Latin race.

Tingitanc Mauritania retained its indigenous character. It had not been altered by Carthaginian domination, nor by Roman domination. With the exception of five colonies or military stations, Tangier, Ceuta, Sula, Sus and Lixus, whose dependencies extended over the rest of the country, the people-

king exercised only nominal authority. The natives were kept in check by fear, without being subdued. Most of their peoples did not embrace Christianity. In the seventh century, they still followed the cult of the Magi and the Sabeans.

In 425 A.D., men arrived in Africa who were very different from those who had previously occupied it. Their white skin, beards, blond hair and blue eyes formed a striking contrast with the brown, tanned skin and black hair of Africans of both Autochthon and foreign stock.

From the forests of Germania near the Baltic, the Alans, Suevi and Gepids, united under the collective name of Vandals, their main tribe, for twenty years, became rich by pillaging Gaul, Italy and Spain. They crossed the Straits under the leadership of Genseric, and spread from Ceuta to the borders of Cyrenaica, aided by the treachery of Boniface and their alliances with the aborigines. They made Carthage their capital and established themselves by occupying land in Xumidia, especially in Byzacene and Tripolitania, leaving Valentinian, Emperor of the West, possession of the Sitisian, Caesarean and Tingitan Alauritania by treaty. Genseric's wise policy contributed as much as force of arms to consolidating their new empire. He did not seek unlimited occupation of the Atlantic lands: he contented himself with the eastern part, rightly judging that in the western zone it was very difficult to create colonies and keep them, given the perpetual hatred of the inhabitants against any foreign domination.

The number of Vandals grew rapidly - a hundred years after their conquest, they numbered 160,000 able to bear arms, whereas under Genseric, they had only 50,000 fighters.

In 533, this nation, which numbered over 600,000 souls*, was almost entirely destroyed by Belisarius. Men were killed in battle, others deported to the provinces of the Orient empire. Their wives and daughters were married off to

Belisarius' soldiers: a thousand Heruli chose wives from among them, and settled around Carthage as farmers on the imperial estate.

On the banks of the Elbe, the Heruli had been

¹ Over the course of a century, the number of Vandals had tripled compared to the time of their arrival. This multiplication was not due to births: it was due to emigration from Europe to Africa by Alans, Goths, Visigoths and various branches of the blond race. Acclimatization must have had the same effect on the Vandals as we see here on the Germans and generally on families of blond origin. Mortality of African-born children outweighs survival.

THE AXCIEXS OF AFRICA. 107 allies of the Vandals. Since then, they had broken away and gone in a different direction. Many of them had gone down the Danube, and entered Justinian's service. Thus, two children of Germania, starting from the same cradle, came, by two opposite routes, to cross into Africa and increase the mixture of races.

A few thousand Vandals fled to Mount Auras, and there, the unfortunate remnants of an entire people, were able to preserve their independence only by living as tribes. Their descendants still live there. Today, they are to be found in parts of the Jurjura, the Flissa, and generally throughout the mountain ranges surrounding the Hamza plateau.

Justinian's reign was disastrous for Africa; religious quarrels, revolts, wars of extermination between Christians and natives, and emigration to Europe and Asia took five million of its inhabitants. It was a time of transition, a path prepared for the Arab conquest, for *the violent destruction of the human race is the necessary condition for any new era.*

The Alahometan invasions began around the middle of the seventh century.

The first was led by Abdallah, in 23 A.H., under Caliph Othman.

The second, 34 of the Hegyre, by Àloawiah, under Caliph

Moawiah-ben-Ali-Sofian.

They ravaged Cyrenaica, Tripolitania and Byzacene. The third, 45 of the Hegira, under the same caliph, by Okba-ben-Xafi. This time, the Arabs took definitive possession of African soil. They built Kai-rouan, in ancient Xumidia, thirty or so leagues south of Tunis.

The fourth, 55 of the hegyre, by Abou-el-Àla- hadjar. They came to Tlemcen. *

The fifth, 62 of the Hegyre, by Okba-ben-Xafi. Following the example of the Roman Suetonius Paul inus, the Arab chieftain advanced into the southern regions beyond the Atlas mountains, to subdue the Berbers, guided by Julian, who later called the Arabs to Spain. Xnot far from Taroudant, he had to fight tribes who drank the blood of their herds. The shores of the ocean halted his victorious course. On his way back to Kairouan, he and some of his men were killed in a battle with aborigines.

The sixth invasion, 64 A.H., was led by Haçan, under the caliph Abd-el-Aielek. The Arabs seized Carthage and completely destroyed it. At the foot of the Auras mountains, they were defeated by Cahîna, queen of the Cabyles.

In 74, Haçan, having received reinforcements, marched again against Cahîna, killed her in a bloody battle, and by this death put an end to the resistance.

Finally, the seventh, 90 of the Hegyre, by Alouça, the future conqueror of Spain. Under him, the Cabyles adopted Islam, and began to ally themselves with their conquerors.,

The conquest of Africa cost the Arabs hundreds of thousands of men and seventy years of fighting. At first, they had no intention of settling there.

THE AXCIEXS OF AFRICA. 109 They j came to plunder, ransom towns and countryside, and take prisoners of war. Once this was achieved, they returned home with their booty. The lands of the Moghreb were rich, and the women of some of the Atlas tribes were much sought-after in the East. This was all it took to attract the Arabs, who by temperament are avid plunderers and enemies of rest.

After the foundation of Kairouan, the caliphs allowed Muslims to cross the Nile. A large number of emigrants then headed for Africa. They followed the edge of the Sahara, seizing Be-led-Djerid and pushing the indigenous populations south of the Atlas towards the southern regions; then, once they had mastered this edge, they moved closer to the seashore, driving the populations back into the mountains. In the east, from Egypt to the eastern borders of Mauritania, conquest was easy. They had to deal with peoples of many different races, and consequently with few nationalities. But as they advanced westwards, the difficulties increased; the descendants of the *Gelules* or *Moors*, whom they called *Berbers* or *Cabijles*^{cxw}, put up energetic resistance. Despite disastrous defeats, despite the death of Cahīna, despite the wise conduct of Mouça, who made them

¹ The women of some Kabyle tribes have retained the scepter of beauty to this day. Algiers had several who, when young, were as beautiful as the most beautiful women in Europe.

As the Mohannnet religion was adopted, and the Spanish wars shifted the focus of their warlike ardor, these autocbtbones have always been a breeding ground for rebellion. Time and again, they rose up against governors sent from Damascus or Baghdad. They killed them or appointed others in their place. At no time was Arab authority regularly established in the western countries. What had happened to the Carthaginians

and Romans happened to the caliphs: their domination was more nominal than real; their western possessions cost more than they yielded. To hold on to them against endless hostilities, they had to send frequent reinforcements of men and money. Finally, around the eleventh century, an insurrection originating in the cradle of the Cabyle nationality, i.e. the mountains of Morocco, completely removed this shadow of the conquerors' power, and restored independence to the vanquished. A dynasty of Berber princes governed the Moghreb countries for two centuries; then a host of small independent principalities sprang up. There were kings of Fez, Mequinez, Tlemcen, Bougie, Constantine, Collo, Tunis and Algiers. In the sixteenth century, the Turks, on the one hand, and the Cherif of Morocco, on the other, subjugated them and turned them into more powerful states.

The Turks, a variety of Tartar stock^{III}, and primi-

III Turcomans, Bukhars and other nations east of the Don and Caspian Sea are known as Tartars or White Tatars. They should not be confused with the Tartars or Black Tatars, who live between the steppes of the Caspian Sea, the southern slopes of the Altai Mountains and the Don River.

THE AXCIEXS OF AFRICA. 111 natives of the steppes of Upper Asia, they settled in Africa during the sixteenth century. At first, they came as allies of the Mediterranean Africans, but soon took over their authority, and to this day, in Algeria, Tunis and Tripoli, they have retained their supremacy.

Unlike the Arabs, they began their occupation by possessing the coastline. Maritime armaments were the main source of their power. Through them, they increased their wealth from the plunder of Christian nations, and were able to draw from their metropolis the recruits and subsidies they needed. Their domination produced only slight changes in men and things. They mixed little of their blood with that of the natives. Rather indifferent to religious proselytizing, even though they were Muslims, and seeking to stay where they were rather than attempt new conquests from afar, they did not cause populations to flow back into one another, as they did following the Arab invasion. All in all, they were *the usufructuaries, not the owners, of African lands*. That's why, where they succumbed, they left little trace.

Two new peoples, the *Vandals* and the *Ottomans*, have inhabited northern Africa since the Christian era.

China. These belong to the yellow race known as Mongolian. The Kalmyks-Lamas are part of it; the others belong to the Caucasian family. This race should be called Turkoman rather than Tartar; it would include Turks, Bukhars, Turcomans, etc., etc., etc...

To sum up, we have two autochthonous families, the *Negros* and the *Gélules*, called *Libyans*, *Moors*, *Maurusians* in ancient times, and *Berbers*, *Cabyles*, etc. in modern times. All the others are imported families and foreign to the soil.

So far, we've talked about the peoples who took possession of African soil by force of arms: now it remains for us to say a few words about the Jews, who alone penetrated and maintained themselves there, so to speak, by insinuation. Africa suited them better than any other continent. Their national vices found their full development there. They began to arrive under the kings of Egypt, successors to Alexander. The destruction of Jerusalem by Titus, the Crusades and the repeated persecution of Christians in Europe, and their expulsion from Portugal and Spain, then brought them here in large numbers.

These different invasions provide ethnography with a valuable indication, showing the various emigrants crossing paths with natives and the debris of other nations, all the more painfully as they advance further towards the Mughrabi Atlas.

As a result, the population of the regencies of Tripoli and Tunis is an amalgam of Phoenician, Canaanite, Jewish and Gra'co-Latin families,

OF AFRICA'S OLD HABITANTS. 113 Arab and Turkish. Berber families are few and far between.

The Algerian family is made up of Berber and Arab families, in almost equal proportions, and a few families of foreign origin.

In Morocco, the vast majority of families are Berber, with Arab families comparatively fewer in number than in Algeria, and only a few samples of other families.

Today, the inhabitants of northern Africa, considered by mass, belong to three main strains: the *mixed strain*, the *Arab strain* and the *Berber strain*.

The first dwells in towns and their suburbs throughout the Barbary States; the second on plains or gentle terrain, such as the Beled-Djerid; the third in mountains and oases.

This is due to the instinctive aptitudes and particular genius of each of them. *Men, being assimilated to the soil in which they have lived*, choose, if they emigrate, the places that most closely resemble their native home.

Thus, the Berber peoples, rejected towards the Sahara, occupied those parts of this land of exile that bore the closest resemblance to their native land. Children of the mountains and, by geographical influence, naturally inclined to isolate themselves from other men, they rediscovered, in the midst of the oases, the conditions of isolation that had enveloped their primitive cradle.

Accustomed to the sight of the woods, white waters and shady groves of the Atlas, they sought out the image in the islands of the *Sea of Sands*.

So we'll have to go back to the rugged mountains of the Atlantic regions and the desert oases to find the pure-bred Berber. The sandy beaches represent the most complete type of African Arab.

Every day we acquire proof of this. The Kabyle of the high mountains is still what he was in earlier times, resistant to civilization and passionate about a savage independence. The Arabs of the Sahara and the southern Tell have more purely Asian features than their maritime brethren, and are

considered to be of nobler origin.

The mixed race is divided into two classes: one *black*, resulting from the crossing of Berbers and Arabs with Negroes. It is widespread south of the Sahara, in a few localities in Sudan, Bournou and Darfour. It is positioned as a transitional ring between the Atlantic element and the central African element. It has given rise to powerful peoples such as the Fellatahs, who have the organic characteristics of both Negroes and Whites: their skin is black but not very shiny, their hair is smooth and their lips are rather thin.

The other, known as the *Moor*, is descended from the white nations that took over the Mediterranean coast in turn.

In the cities, some retain the distinctive features of their ancestors, depending on whether the amalgam has

DES ANCIENS HABITANTS DE L'AFRIQUE. 115 was less complete in the family. In some parts of Algeria, for example, we find *Moors* with Germanic features, white skin, blue eyes, beards and blond hair. These people are undoubtedly descended from the Vandals. Others have the Greek-Latin or Turkish type, etc., and make up sub-varieties that can only be represented by drawing. The most numerous variety is that born of alliances between Berbers and Arabs. It formed the backbone of the Muslim population in Spain. Today's *Moors* have inherited the character of their ancestors. They have the cunning and cunning spirit of the Carthaginians, the taste of the Cabyles for fixed dwellings, the cultivation of land and the care of orchards, and the fanaticism and presumptuous spirit of the Arabs.

Travelers and geographers of recent centuries call the tribes that stretch across the Sahara, from the southern slopes of the Atlas Moghrébin to the Ocean, Senegal, Timbuktu and parts of West Africa *Moors*.

This name is inaccurate: it tends to pass them off as half-breeds of several races, coming from the same sources as the inhabitants of the Barbesque towns, whereas their blood has not been altered by any mixture; they are of totally Berber descent. Like the Atlas peoples, they have always had an innate taste for metalworking. The men are, by predilection, goldsmiths, gunsmiths, blacksmiths and cutlers. Like the people of Morocco, they know how to prepare leather and decorate it with 8.

brilliant colors. They still use ostrich, leopard, hippopotamus and elephant skins for shields and armour, like their brothers who fought under the flags of Jugurtha and Bocchus. So true is it that the aptitudes of each 'human family are perpetuated through the ages, right down to the most remote generations.

In the oases of the central Sahara region, from Tafilct and

Gadamez to the states of Nigritie, live the Touariks, also of Berber origin. We believe them to be descended from the ancient Melano-Getules. Today, as in the past, they guide caravans across the desert. Their traditions, recorded in popular song, tell us that their ancestors descended from the forested heights of the Atlas Mountains.

Recently, philologists have selected the most frequently used words of their language and, having compared them with the corresponding words of the Berber language, have found them to be perfectly similar. Originally, the Touariks were already amalgamated with the blacks; the further south they went, the more they lost the Atlantic type, and took on the Negro type: in short, they became a transitional chain between the white and black races.

The oases of the eastern zone are inhabited by the Tibbos. They are an agglomeration of peoples whose Berber blood is united with that of the men of the Upper Nile. Some of them live in caves, in imitation of the ancient Troglodytes.

Other oases, such as Fczzan, Augila,

OF THE AXCIEXS INHABITANTS OF AFRIQLE. 117 Qhat, Ahir, Syouah, Gadamez, Touat, etc., etc., have a Berber population. Travelers have recognized the identity of mores, language and physiognomy between this population and the Cabyle tribes.

For northern Africa, the Atlas Mountains have been a *breeding ground for nations*. The *Au- tochthones*, *Atlantes*, *Libyans*, *G étalés*, *Berbers*, *Cabales*, etc., etc., as they may be called, have for many centuries been scattered far from their primitive cradle, not only in Africa, but also in Europe.

Here's how the dispersal has taken place, since the last cataclysm wiped out part of the Atlantic island, leaving Africa with the physical composition we see today.

Barbary lands are necessarily destined to be conquered. Their

shallowness, the richness of their territory and the lack of nationality among their inhabitants call for foreign arms.

According to this fatal condition, they have been criss-crossed in every direction by armed invasions.

The emigration of the Yemen tribes, the settlement of the Numidians and Carthaginians, Roman expeditions such as those of Suetonius Paulinus and Hosidius Géta around Sigelmess, Cornelius Balbus in the Fezzan, Sptimus Flaccus in Ethiopia, and Julius Maternus even closer to the equator, had all led to major displacements.

These were wars of extermination; the weakest had no chance of salvation other than flight. They withdrew into retreats inaccessible to their conquerors. Thus, in Herodotus' time, the oases were already occupied by natives, whom he calls *Libyans* and whom we call *Gélules* or *Berbers*.

The Arab conquest produced the same result.

When the Muslims took over the Bcled-Djerid, they dispossessed the Berber tribes and, according to contemporary accounts, drove them into the land of the Negroes, i.e. the western and southern part of the Sahara.

The princes of the Aglhabite dynasty in Tunis and the Edrissite dynasty in Morocco, in the ninth and tenth centuries AD, scattered them further across the desert.

This successive repression of the Berbers should come as no surprise. Not all were able to take refuge in the mountains, and some were forced to flee across the sands. At the time of the invasions, these were probably the Berbers living on the southern slopes of the Atlas Mountains. The nature of the soil in this area made them more nomadic than their mountain brethren, and more inclined to emigrate.

For them, trade was perhaps just as active a cause of dispersion as war. Authentic monuments suggest that there

were once regular relations between India and the Atlas nations. Berber caravans used to reach

119 to the Bab-el-Mandel strait, following the chain of eastern oases. The island of Meroe was then a vast warehouse, and it is likely that the love of gain led many Berbers to leave their homes. The caravans that stopped in the oases must have contributed to the formation of their population*.

Before the cataclysm mentioned above, the Atlas natives had spilled over into Europe. Proof of this can be found in the similarity between certain European races and those of northern Africa.

People who have lived in Brittany and come to Algeria are struck by the resemblance they discover between the descendants of the ancient Armoricans and the Cabyles. They share the same physical and moral character. The pure-bred Breton has the bony skull, pale-yellow skin, blotchy complexion, black or brown eyes, stocky build and black hair of the Cabyle. Like the Cabyle, it is instinctively malevolent towards strangers. In both, the same stubbornness, the same obstinacy, the same hardness to fatigue, the same love of independence, the same inflection of voice, the same expression of sensations. Hear a Cabyle speak his native tongue, and you'll think you're hearing a Breton speak Celtic.

¹ Alexandria's prosperity during the reign of the Greeks and Romans undoubtedly slowed caravan traffic. Goods then took the sea route to reach the cities of northern Africa. To open up the route to India, the Lagids rebuilt the ancient canal linking the Red Sea to the Mediterranean. They founded the ports of Berenice and Myos-Hormos on the Red Sea.

Doesn't such a resemblance show that these two peoples *must have the same origin?*

The Bretons form a singular contrast among the nations that surround them.

Celts are tall, white-skinned, blue-eyed and blond-haired;

they are communicative, impetuous and versatile; they quickly turn from courage to timidity and from audacity to despair. This is the distinctive character of the Celtic race, now as in ancient Gaulish times.

The Breton race is quite different: it's not very communicative, it's very attached to its ideas and habits, it's persevering and melancholy, in a word, both physically and morally, it presents *the type of a southern race, the Atlantean race*.

How did this common descent come about?

To explain this, we are forced to follow the system of probabilities.

In the past, North Africa was joined to Europe by a spit of land that later became the Strait of Gibraltar. The entire Atlantic landmass then formed the Atlantic file. Isn't it likely that the Atlanteans, following the coast of Oceania, penetrated Spain and Gaul, reaching as far as Armorica, Wales and Cornwall? In contact with the Celts, would they not have adopted some of their customs? Are the dolmens we find in Algeria not the result of repeated contact between the two cultures?

121 these two peoples, and to the importation of the Druid cult into the Atlas valleys? This overflow of African tribes into Europe may also have taken place by sea. In ancient times, the Atlanteans were considered to be the beloved children of Neptune: they introduced the cult of this god to other nations, such as the Egyptians. In other words, the Atlanteans were the first known navigators.

So, like all seafaring peoples, they had to establish colonies far away, *and the Breton race, we believe, came from one of these*.

CHAPTER VL

PRACTICAL APPLICATIONS OF THE FACTS CONTAINED IN CHAPTER V.

The black race once lived as a nation in North Africa; it disappeared under the influence of a lower average temperature and the pressure of the white races. But nowadays, with better hygiene, it can multiply there as it does in America, under the same latitude. With the protection of France, it will no longer have to fear repression.

Around a thousand years ago, the Aghlabites in the east and the Edrissites in the west, seeing themselves constantly compromised by the seditions and perfidy of the Arabs, resolved to pit the black race against them. They bought slaves in Bournou, Soudan and S n gam- bie, supplied them with weapons and entrusted them with guarding their people.

Some of these princes raised as many as a hundred thousand. Muslim authors agree that these children of the tropics were brave, loyal, submissive and tireless.

The emperors of Morocco, for the same reason, formed colonies of them: their black guard is still in use today.

PRACTICAL APPLICATIONS OF CHAPTER V. 123 the best core of their army and the strongest support of their throne.

Abd-el-Kadr himself, such a good judge of Arab character, relied more on negroes than on men of his own race. We saw him, at the time of his power, surrounded by a bodyguard composed entirely of negroes. He found in them a loyalty that the Arabs lacked.

Let's imitate the policy of the African princes; let's pit negroes against Arabs. The extension and maintenance of our domination, the populating of the colony, the need to have a lot of manpower, our national mission to call the slaves to freedom and the bastardized races to regeneration, commit us to this. .

Since the end of the sea trade, thousands of free blacks have emigrated from the interior to the Mediterranean coast. In just a few years, they have founded some twenty villages in Cyrenaica, in the regencies of Tripoli and Tunis. Some of them reached Algiers and other Algerian towns. They also travel to Morocco in large numbers. Everywhere, pashas, beys and caïds are happy to see them settle in the territory under their jurisdiction, as they offer conditions of tranquillity that Arab populations do not: they are hard-working, sedentary and easy to manage.

Two caravan routes will bring emigrants to Algeria: one via Ghadamez, Tuggurt, Biskera, Conslantinc, serving the Dâr-Four, the Bournou, the Lake Chad basin, and in general all the eastern part of interior Africa, the other via Touat, Ouargla, or the Ouad des Beni-Mczab and Médea, serving the regions of Niger, Senegal and, in general, western interior Africa.

To achieve this, we need to set up a consular agent in Ghadamcz, and in a few years' time, try to set up another, either in Ouargla, or in one of the Beni-Mczab towns; later, if possible, in the Touat oasis. They would be responsible for attracting emigrants, enrolling them and then directing them to our possessions, placing the caravans under the escort of Arab tribes subject to our authority or influence.

We recommend this essay to all those concerned with the interests of Algeria. To recognize its usefulness and possibility, let them read the remarkable articles published on

this subject by M. Subtil, in the *Revue de V Orient*, year 1845.

Once they were returned, the government would distribute land to them, organize them into villages, and provide them with the same advances as European settlers.

If not all of them were placed as owners, at least they would provide us with the hands we need to carry out agricultural work.

Whenever Europeans first settled in areas exposed to the action of marshes, or even in naturally wet areas, they were decimated by disease. A

PRACTICAL APPLICATIONS OF CHAPTER V. 125 Bouffarik, Saoula, Fondouk, more than half succumbed to their first love.

But it will happen again, because the causes of death will not be destroyed for a long time to come. Alétidja, once cultivated, will have killed at least one man per hectare.

Almost all the humid, fertile plains of Algeria are subject to this fatal condition.

Don't expect Europeans to settle here until the soil has been modified by major works. Four or five families will die successively on each plot of land, on each concession, before the species multiplies by generation.

So let's repeat it, because it's a truth proven by the facts, a truth of the utmost interest.

The European race has not succeeded in propagating itself generatively in many Algerian localities. If the individual acclimatizes, i.e. enjoys all his material and immaterial faculties in this new climate, it is only by providing numerous reactions against the causes of trouble and destruction acting against him. It has children, but these are of a poor prolific quality, and there is every reason to believe that they, in turn, will not have better ones of their own. This will lead to the extinction of a

generation by the third offspring. If a few individuals are not subject to this law, the majority will be.

Since 1830, many more European children have died in Algeria than have survived: and even these, both morally and physically, often have defects of congenital organization'.

When it comes to population growth, it's not enough for there to be fertility; the country must also be healthy. And yet, the soil of Algeria's humid plains is constantly releasing intensely unhealthy miasmatic agents against Europeans.

Africa is the native land of Negroes. As a result, they will resist its deadly influence better than we will. For between them and the soil there is an assimilation of origin, in other words, an assimilation transmitted from fathers to children. As a result, they will have less to react to than we do, and will lose all the less of their procreative energy.

Let's not hesitate to replace the Arabs with Negroes, because here we need plenty of working tools and handy implements. Negroes are; they'll be the arms, we'll be the head. Fifteen years of experience prove that the sons of Ishmael, with their nomadic tastes, their pride of race which so stubbornly incites them to despise work, not only refuse to be the arms, but moreover are indocile instruments, when we employ them, and more often than not turn against us, despite our humanity and good will.

By all means in our power, let us oppose the inculcation of Islamic doctrines. If they become Mohammedans, sooner or later, and

¹ Such as abnormal exaltation of the nervous system, faulty thinking, overdevelopment of the liver, spleen, etc., etc., etc.

easily be hurled against us by fanatical Koran followers, by propagators of holy war. Let experience teach us at least once. Let's not forget that in Algeria, the Muslim is necessarily our enemy, either openly or secretly.

So let the Negroes be Hebraists, Sabians, fetishists, idolaters, rather than Mohammedans.

However, our duty is to make them Christians, because Christianity is the most social religion, and because it's in our interest to attach them to us through the bond of religion.

As far as possible, we should inculcate our intentions in them through the ministry of men of their own color. This will more quickly develop their sympathies. The Catholic seminaries and colleges of France, our colonies of Bourbon or America, will give us priests, doctors, judges and other authorities of the black race, who are entirely French in sentiment and education. Catholicism, with its pompous, striking and colorful forms, admirably captures the faculties of the black race.

If the African negro villages succeeded, the free blacks and men of color of the American states would soon adopt Algeria as their homeland. Because slavery doesn't exist here, and Europe is so close, they wouldn't have to worry about being treated like *minors* because of the color of their skin.

The existence of the black race in the United States is a stumbling block to the allure of the Anglo-American nation. Indeed, it is a stumbling block between the northern and southern states. At the instigation of a foreign power, the blacks, who are veritable pariahs, could one day, with arms in their hands, demand their human rights. Such a conflict would impede the mission of the American people. They have received a mandate from heaven to take over the whole of North America. The insurrection of three million men, living on its territory, would halt its expansion and

perhaps divert it from its mission.

If the villages in question were successful, the statesmen of the Anglo-American confederation would combine their efforts with ours and those of the philanthropists of Europe, for the purpose of pouring the Negro-American element into Algeria.

In fifty years' time, more than 100,000 black, Christian and French-speaking people, firmly established in Africa, would help us form a balance against the Arab race.

If we want a lasting colony, let's achieve the following result: Let there be no more Arabs on the surface of the Tell. *Let them be Europeans, or let them disappear.* To achieve this double goal, from the coast to the interior, let's employ Europeans. On the flanks, let's employ the Kabyles. From the interior to the coast, let's employ the blacks.

The tree of European civilization needs a land vast enough for it to grow in spite of the storms; for it then to spread its roots, and for it to flourish.

PRACTICAL APPLICATIONS OF CHAPTER V. 129 branches to the depths of barbarian Africa. Now, if we are not careful, the Arab element, like a gnawing worm, will insinuate itself into this tree, and, although this tree has been watered with both sweat and blood, it will remain puny and infertile.

The invasions of the white races in North Africa offer a highly important lesson for any people wishing to establish lasting settlements there.

They prove that the creation of colonies went smoothly in the east, but that in the west, it was constantly surrounded by obstacles.

Here's why.

The autochthonous race has remained purer and more numerous in the lands of Moghreb. The territorial configuration has enabled it to repel foreign domination and mixing. When foreigners managed to settle in, far from modifying the indigenous element, they were first modified by it, then gradually indigenized.

Consequently, if we want to benefit from the experience of the past, we will settle our colonists in the east and postpone the colonization of western Algeria. In this way, we will colonize the provinces of Algiers and Constantine, after which we will move on to Oran.

The history of northern Africa proves once again that insurrections and social disturbances originate in the west, and from there, spreading from near to far, invade the rest of the country.

The nations that have succeeded one another here, from the most remote antiquity to the present day,* have never succeeded in stifling this ferment of unrest. The Moghreb has always remained the Antaeus of fable. It's where ardent antipathies against all civilization are perpetuated. It's where habits of plunder, violent instincts and hatred of any regulatory brake are passed down from generation to generation. This is where the cataclysms that toppled the dynasties of the Edrissites, Zeïrites, Almoravids and Almohads originated. This is also the origin of the insurrection that will soon destroy the empire of the current Cherif. Whether Abd-el-Kader proclaims the Emperor Abderrhaman a heretic, a dissident or a friend of the Christians; whether he promises to pillage Fez or any other Moroccan city, the Moghreb will immediately vomit up an innumerable multitude of adherents around him.

In the sixteenth and seventeenth centuries, the Moors expelled from Spain were well received in the east, in Tunis, Bône and Algiers; but those who landed in the west, in Mostaganem and the ports of Morocco, were massacred by their co-religionists. It was bound to happen. They brought with them science, industrial processes and a superior civilization: by this very fact, they aroused the hatred of the Moghrebins.

For four thousand years, the Moghrebins have remained cruel, enemies of progress, fanatics and destroyers. This will continue as long as African nature remains unchanged. For four thousand years, it has been savage and destructive: by assimilation, it communicates its aptitudes to the men it feeds; it makes them, like itself, savage and destructive.

From time immemorial, the Moghrebins have taken up arms at the voice of any ambitious, impostor, enlightened person, prophet or beast trainer. All it took was their love of plunder and their violent feelings... .

It happened under the Carthaginians, the Romans, the Vandals, the Kalifes, the Turks and the French. A fact that has been repeated for so many centuries will be repeated again in the future. Our statesmen must not forget this.

For many years to come, two hundred years at least, we'll see West Africans enthusiastically flocking to the flags of an Abd-el-Kader, a Bou-Maza, or any man who preaches war and destruction. This will necessarily happen, because the local conditions in which the men here develop will still be the same at that time, unless these local conditions, this ambient environment, is modified by a providential and unforeseen circumstance.

So, until then, let us be and remain convinced that the Moghrebins are and will necessarily be our enemies.

As a result, in the province of Oran and on

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the borders of Morocco, let us expect to see conflagrations, sudden insurrections, despite the sworn peace, despite the solemn acts of submission, despite the protestations of eternal alliance and friendship.

In doing so, people will obey an innate impulse, an irresistible force that depends on their physical and moral

organization.

Men, like animals, are subject to the general and special laws of nature: their behavior is the result of their physical and moral organization.

Dogs, horses and oxen, in their natural state, are instinctively the enemies of tame dogs, horses and oxen. This has been proven by numerous observations. The same is true of the savage compared to the civilized man. The former feels an instinctive antipathy and natural aversion to the sight of the latter, which sooner or later degenerates into hatred.

So the Moghrebins will be our natural enemies, because they'll be barbarians and we'll be civilized.

The Muslim princes who ruled the Mo- ghreb were only able to restore order and make lasting conquests through the most rigorous use of arms. Abdelmoumen, head of the Almohad dynasty, was the most enlightened ruler in West Africa. He protected scholars and the sciences, created schools and built magnificent monuments. However, he killed four

hundred thousand men at the siege of Tlemcen, almost as many at the siege of Morocco, destroyed Mequinez from top to bottom, and sold as slaves the inhabitants spared in the fighting.

On the contrary, those who did not apply this extreme rigor saw disorder and insurrections constantly renewed. This was inevitable, as the Moghrebins are dominated only by terror. Remove it, and they give in to their natural impulse: insurrections and plundering multiply.

So, according to history and reason, it's our duty to strike terror into the Moghreb. To spare an insurgent tribe is to spread revolt. To be ruthless in action is the surest way to avoid a multitude of battles in which thousands of men succumb in the long run. Humanity, properly understood, consists here in using a rigorous procedure with regard to a small number, so as not to be forced to decimate the masses.

We have every reason to believe that our work in West Africa will be fruitless. Our ideas and mores will prevent us from following the *com-pelle precept eos intrare*, without which it is impossible to tame and civilize the inhabitants. We want to respect the indigenous element, we want transactions, fusion. But these means will be powerless against a stubborn, resistant population with an innate love of savagery.

But next to us, there's a people who, thanks to their national character, can dominate and civilize Mo- gbreb: the Spanish.

Indeed, gifted with the genius of perseverance, he is admirably suited to fight a nation that is persevering itself. Because of his background and natural inclinations, instinctively inclined to use harsh means, he will employ them without hesitation, and this will give him the only means of action that harmonizes with the character of the Moghrebins.

For these reasons, I would like to see Spain charged with colonizing and then civilizing Morocco. Undoubtedly, this task will not be beyond her. Its activity will no longer be directed towards America, as in previous centuries. Its forces will therefore not be diverted.

She has been criticized for being cruel to the aborigines of continental and insular America. Admittedly. But hasn't the result of her conduct been of incalculable benefit to the whole world?

It paid out thirty-seven billion francs in precious metals in Europe.

In view of his methods of conquest, ten million civilized men now live where two million uncivilized men once lived (the Greater Antilles and Mexico). In the future, thirty million men will be able to live there.

She covered America with domestic animals, poultry, cattle, goats and horses.

It spread the use of wheat.

She brought back turkey, cinchona, corn and potatoes.

All in all, it has given mankind a considerable production of foodstuffs, making it virtually famine-proof. It has opened up an immense field for trade. It has multiplied the means of exchange and delivered a vast space to the overflow of the old continent.

In the eyes of the true philanthropist, the conquest of America was a blessing for humanity. Misanthropy alone can place the misfortunes of this conquest above the benefits that have resulted from it.

Today, West Africa is a new America. If Spain succeeds in Europeanizing it, it will have earned the respect of all mankind. In truth, it's a nation very much like the Aloghrebins. Like them, it is sober, stubborn and ardent. It can still fight for the Christian faith. It is an enemy of transactions and fusion. Their somewhat savage

mores allow them to use methods that we don't dare use against aborigines.

If anything, it's a better match than we have for African savagery.

Should the peoples called upon to colonize or occupy North Africa rely on the alliance of the natives?

A timeline of African uprisings will help resolve the question.

In the fifth century B.C., Carthage had many allies among the Numidians, Moors, Libyans and other aborigines,

Around BC.

395. Syracusans and plague destroy his armies - African insurrection.

368. New plague in Carthage, -new insurrection.

310. Agathocles defeats the armies of Carthage, -insurrection.

306. His son Achagathe suffers a setback - the Africans return to the Carthaginians.

Agathocles returns to Africa - the Africans turn in his favor.

In his turn, he was defeated - another swing towards the Carthaginians.

240 - Carthage had been weakened by the first Punic war; the Africans rose up against it, raising mercenaries and putting it in the greatest danger.

209. During the Second Punic War, Syphax allied himself with the Romans, then betrayed them to the Carthaginians; Massinissa first allied himself with the Carthaginians, then betrayed them to the Romans.

Massinissa's abandonment proved disastrous for the descendants of the Tyrians. In fact, Massinissa suggested to Scipio the idea of waging war on the Tyrians.

Around BC.

in Africa. He organized a coalition between the Romans and the Massylian Numidians. He decided the battle of Zama by taking on Annibal's army. For fifty years, serving as an instrument of Roman hatred, he worked to undermine the power of Carthage, his former ally and the ally of his ancestors.

147. During the Third Punic War, the Africans supplied the Roman armies with food, men and money, and played a key role in the destruction of the Carthaginian city.

110 Insurrections of Jugurtha, betrayed by his father-in-law Bocchus.

A.D. A.D.
about.

17. Taefarinas uprising, under Tiberius.

42. Insurrection de la Mauritanie tingitane, sous Claude.

70 Nasamon uprising. They were exterminated by Vespasian, then governor of Africa.

117. Nasamon uprising, under Adrian.

138. Insurrection - under Antoninus.

170. Insurrection - under Marc-Aurèle.

217. Insurrection - under Septimius - Sé
vere.

230. insurrection-under Alexandre-Sé-
vere.

272. Insurrection - during the proconsulship
of Probus in Africa.

Ap.J. C.
or thereabouts.

292. Insurrection - under Diocletian, crushed by Maximilian-

Hercules.

- 364. Insurrection - under Valentinian.
- 371. Insurrection of Firmus under Valentinian. Firmus is delivered by Igmazen.
- 395. Gildon uprising, under Honorius.
- 400. Insurrection - under Arcadius.

When the Vandals arrived, the Africans joined forces against the Romans. Genseric was powerful: they were loyal to him. But on his death, from the By-sacene, Tripolitania, the Auras mountains, on all sides, they rushed against the Vandals, sometimes submitting to them, sometimes betraying them, constantly seeking to dismember their empire. -

During the Byzantine domination, they constantly rebelled, submitted and rebelled again. Yabdas, chief of the Auras mountains; Autalas, chief of the Tunisian and Tripolitan desert; Carcasan, chief of southern Cyrenaica and the Jupiter Animon oasis; Guzmul, chief of the tribes around Cherrhell, were the main leaders of these uprisings.

With regard to the Spanish, Portuguese, Turks and French, revolts and alternative submissions were repeated ad infinitum.

However, Carthage received the natives in its pay as soldiers, brokers, maneuvers, and so on.

PRACTICAL APPLICATIONS OF CHAPTER V. 139 vrcs. She had set up a host of trading posts in their country. It offered them the advantages of immense trade.

Rome had covered their land with roads, fountains and monuments of public utility. She had granted them Latin law, as she had done with her best allies. She had even declared them Roman citizens. She admitted them to the ranks of her magistrates and emperors, and to all her public functions. She

had associated them with her civilization. She had turned Africa into a second Italy, and Carthage into a second world capital.

he Vandals had given free rein to their innate love of plunder and piracy. Us had enriched them with the plunder of Rome and Sicily.

The Byzantines gave them many gifts of weapons, silver and expensive clothes.

The Spaniards practiced a system of restricted occupation and mutual isolation.

The Portuguese, the system of extended occupation and alliances.

The Turks ruled them with inexorable rigor.

The French have been generous to the point of prodigality. Scrupulous in exercising the rights of conquerors to the point of sacrificing the interests of France and civilization; indulgent to the point of weakness; forgiving, not once, but hundreds of times; treating them, in a word, not as vanquished, but as convenient fellow citizens and prodigal children.

These different systems, so opposed in time, principle and purpose, have not altered the typical African character. Their hatred of foreigners has never waned, and their fickleness has never disappeared.

Revolt and submission are bound to recur, because they are the normal state of the natives.

If, in the space of just one century, Africans were to prove themselves faithful allies or subjects, rigorous observers of peace, or stubborn champions of war against a nation occupying or colonizing North Africa, I maintain that in so doing they would be doing something contrary to their physical and moral organization, in so doing they would be performing a kind of miracle.

Following an alternative of peace or war, submission or

revolt, they imperiously obey the laws of African nature. This is the land of alternatives and contrasts. So, by virtue of the assimilation of man to the soil, man must manifest through his physical and moral life the conditions of the surrounding environment in which he is immersed.

Consequently, the above-mentioned peoples, if they wish to take advantage of the indications of history and reason, *must not rely on the V alliance of the natives.*

A knowledge of the past will help them regulate their conduct in the course of present and future events; for here, more than anywhere else, there are many analogous situations, given that the local state has been more or less the same for thousands of years.

For example, the war we are currently supporting-

PRACTICAL APPLICATIONS OF CHAPTER V. 141
ment is the reproduction of the war of Jugurtha and Firmus.'

Our warlords should study the phases of these struggles as our lawyers study codes. They would find present-day applications of the highest utility.

Thus :

1° They would recognize that war does not end with general actions, but requires the ravaging of the country by iron and fire;

2° To bring down Jugurtha and Firmus, the Roman generals Metcillus, Marins and Theodosius, who were acting on the same stage as us, set out to ruin the inhabitants, so that misfortune would force them to get rid of the leaders of the insurrection;

3° They gave up trying to seize the chiefs by force: they took them by treachery;

4° They knew how to pit the Africans against each other, divide and conquer, and while they used their allies, they never completely relied on them.

The arrival of the Arabs has given a new impetus to African antipathies and versatility, as their institutions and religion perpetuate and regularize these antipathies and versatility.

One of the first duties of Muslims is to wage holy war, i.e. to subdue or exterminate infidels, without ever granting them definitive peace. This is a cause of war and insurrection that never existed before.

As a result, *we must be wary of African alliance, and excessively wary of the Muslim alliance.*

Islamism once did humanity a great service. In some of its applied doctrines, it even anticipated the French Revolution. Unfortunately, for several centuries now, it has brought physical and moral evil to the places where it has become subservient. In Egypt, Abyssinia, East Asia, Turkey and North Africa, it has had its day. He must be judged by his deeds.

In these regions, his works are, on the one hand, a plague, and on the other, a true deterioration of man and a permanent infringement of divine and human laws.

What is it?

It is the law of the strongest and the law of retaliation, religious intolerance and the isolation of co-religionists. It enshrines slavery, polygamy, castration, female infibulation, despotism, internal enslavement and external hostility. That's why we must fight it, we Christians who represent the preponderance of morality, who reject eunuchs and seraglio, and who carry with us confraternity between all peoples, freedom for the strong and the weak, and universal benevolence.

CHAPTER VII

THERE ARE HUMAN RACES WHOSE DESTRUCTION IS HALTED BY A FIAT OF PROVIDENCE. WHAT ARE THE SIGNS?

Nature is constantly moving towards new perfections. It achieves this by destroying many creatures. But these destructions are not nothingness. They are preparations for more perfect existences.

Shortly before the appearance of hominids on earth, there were powerful animals that would have been formidable enemies.

Large carnivores, such as those antediluvian hyenas, long and robust reptiles, such as the plesiosaurus and the ichthyosaurus, would have attacked his person, some in the woods and meadows, others on the seas, rivers and marshes; herbivores of colossal size, such as the mastodon, the mammoth, the tapir, would have devastated his harvests.

Then the perfection of created objects, personified in man, would not have taken place, or would have taken place only with difficulty.

Obstacles had to disappear. These animals were swallowed up by cataclysms. This gave the human race, the complement of creation, the time and places it needed to develop.

Whether the human races all derive from the same father, or come from different parents, the fact remains that, according to the law applied to antediluvian animals, there are some among them that are fatally doomed to destruction.

Evidence :

In ancient times, a variety of Negroes roamed North Africa, in what are now the territories of Algeria and Morocco. They were absorbed by the white races.

At an indeterminate time, another variety of Negro occupied the Asian archipelago. These included Java, Sumatra, Borneo, Timor, etc., etc. Under the pressure of the Javano-Malayan race, it gradually became extinct. Now much reduced in number, it is relegated to the mountains and

inaccessible places of the interior, living much like wild beasts.

The entire Guanche race disappeared on contact with the Spanish and Portuguese. Not a single living remnant has been found in the Canary Islands for a long time.

Sixteen million Indians at least, and probably many more, inhabited North America from the Isthmus of Panama to the Polar Sea. An incalculable number owned the neighboring islands, including Cuba, Haiti, Puerto Rico, Jamaica, Guadeloupe, Martinique, Trinidad, etc., etc., etc.

Some, like the Mexicans, lived as a large nation, governed by an absolute chief, assisted by feudal dignitaries.

Others, like the Nachès, lived under a monarchical regime.

Like the Iroquois, they lived in confederacy.

These, and they were the most numerous, lived in separate, independent tribes.

Still others, like the Tlascalans, lived as a republic.

However, since the arrival of the Europeans, they have run so rapidly towards the extinction of their race, that today, over the whole of this vast territory, from Panama to the Bering Strait, they number less than two million souls.

Christianity wanted to bring them together under its wings.

In Canada, Mexico, the Greater and Lesser Antilles, Louisiana and California, pious Catholic missionaries taught them charity, universal benevolence, decency and forgetting insults. They left them their dances, their poetry, their songs, a part of their customs, in order to gently lead them to civilization.

No sooner had they made new men, epidemic diseases appeared. Smallpox, cholera, typhoid fevers and famine swept away in a few years a population that the most disastrous war would not have removed in a century.

About sixty years ago, the Sandwich Islands had a population of

four hundred thousand. Missionaries, both Anglican and of other Protestant sects, sought to evangelize them and establish them according to the prin-

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cipes emanating from the Reformation. They taught them to read the Bible and sing hymns. They suddenly corrected their morals, outlawed their national dances and songs, forcing them to enter civilization abruptly.

Their destruction is proceeding apace. Of these four hundred thousand inhabitants, barely one hundred thousand remain: and everything leads us to believe that by the end of this century, only a few of them will remain as samples.

The same is true of the islands of Australia and Polynesia. Everywhere, in contact with Europeans, the natives are melting like snow in the sun, despite the efforts of Christian missionaries. Their women, who when young appear as robust as desert plants, retain their vigor only on condition that they do not become mothers. Once they have borne two children, they fall into decrepitude.

Mated with their nationals, they lose their fertility: mated with Europeans, they are remarkably fertile.

Travelers have found that the average native family consists of the parents and two children; but when a woman is crossed with a European, the family consists of the parents and six children.

Doesn't it seem that nature pursues the extinction of barbarian races by stamping them out with sterility?

Fatal and dreadful destiny! war and misfortune!

FATAL DESTRUCTION OF HUMAN RACES. 147 good treatments kill hundreds: peace, good treatments, good intentions, kill thousands.

However, with the exception of a few Oceania islanders, they possessed faculties that seemed likely to preserve the existence of their race.

The Guanches were the greatest men of the ancient world.

The Mexicans were more civilized than many modern European nations. They had well-maintained dykes, causeways, canals and roads; they knew architecture, the arts and industry; they lived under civil, military and religious institutions; and they cultivated corn extensively.

The Caribs were physically well-built, traded extensively, and knew navigation and arithmetic.

The varieties included under the name of redskin, were men tempered in the antique style. Their sense of smell equaled that of the dog, their eyesight that of the eagle, their agility that of the deer. They practiced hospitality like the patriarchs, and showed a personal dignity that few Europeans know how to maintain. The Spartans bore hunger, thirst, cold and heat no more stoically; the Romans were no more devoted to their homeland, and the martyrs never showed more sublime contempt for death, nor more admirable resignation in the midst of torment.

Well, despite these faculties, the extinction of their 10.

race is being achieved gradually, despite the efforts of philanthropists.

Why?

Because their social state is a perpetual attack on humanity.

Thus, murder, depredation, incessant and pointless fighting between one race and another, are their normal state. They practice human sacrifice and mutilation, and are filled with antipathy and hostility towards all that is not of their

race. They maintain polygamy and slavery, and subject women to work that is not part of their organization.

In the eyes of theology, they are fallen men; in the eyes of morality, vicious men; in the eyes of humanitarian economics, improvisers.

Because, moreover, from their very origins, they have disregarded and still refuse to recognize a supreme law imposed by God, namely, the obligation to work.

For four thousand years, nations have waged a bitter war against the Jews. The Egyptians, the Assyrians, Alexander's successors in Asia and Africa, the Romans, the Christians and the Mohammedans, have all inflicted innumerable physical and moral abuses on the Jews. In every age, tyrants, whether kings or peoples, have taken it upon themselves to annihilate them. Despite so many enemies, the Jews have triumphed. Their race has spread throughout the world.

FATAL DESTRUCTION OF THE HUMAN RACES. 149 parts of the globe, and will probably last as long as the world.

Why?

Because, better than any other race, they have put the law of work into practice; because, in the face of civilization, they have not remained stationary, they have not rebelled against progress, and their social stall has not been an outrage against the laws of humanity. When they have owned land, they have not left it uncultivated. In short, because they were workers in the fields of progress.

In many ways, the Arabs of Algeria and Morocco resemble the natives of North America and the barbaric tribes of Oceania.

Like them, they live in perpetual war against each other. Like them, they maintain slavery and trade in whites and blacks. If they don't make human sacrifices, at least they mutilate men and

convert them into eunuchs. They perpetuate polygamy and burden women with hard labor. They remain stationary in the face of civilization, and live in perpetual hostility to anything that does not belong to their race. What have they made of this once fertile land? A vast solitude. Under their rule, it feeds barely two million inhabitants. Under any other people, it would feed twelve million.

All nations are united. They must all apply themselves to production, because in this way they can help each other in times of famine. Those who possess fertile land, but refuse to use it, are therefore highly culpable.

True philanthropy must not tolerate the existence of a race or nationality that stands in the way of progress, and which regularly infringes on the general rights of humanity.

On what principles have we been fighting in Africa for the past sixteen years?

By virtue of those represented and popularized by European civilization.

Why are the Arabs fighting us? Abd-el- Kader tells us in his proclamations. It's to keep the slaves God gave them, he says; it's to maintain polygamy and to preserve their social state, as it is at present.

If, instead of eight hundred thousand Arabs in Algeria, who murder and pillage each other, kill prisoners and shipwrecked people, perpetually brigandage routes, sodomize, produce nothing, leave the plains to turn into pestilential swamps; if, in short, instead of this race, which outrages nature and humanity through its social state, if, instead of these eight hundred thousand, there were not a single one, in truth, nature and civilization would gain.

For four thousand years, this race has remained the same.

I summarize its social role:

Hostile to other nations, violating the laws of humanity,

useful in arid plains and deserts, essentially harmful in other lands, where it constantly reproduces the savagery of man and nature. Here, its extinction is a good thing: it becomes harmony.

So let true philanthropists understand the mission with which certain peoples are charged; let them recognize that certain peoples are charged with destroying a social state that outrages both nature and humanity at⁴ .

This is the role of the pioneers in America, of the English in Oceania and southern Africa; it's ours in northern Africa. Out of sympathy for the guilty race, to refuse to carry out this mission is to be like a man who, charged with cleaning up a marsh, would not drain its stagnant waters for fear of causing the aquatic plants to perish.

CHAPTER VIII.

OF THE PRIMITIVE RACES OF WESTERN AND SOUTHERN EUROPE.

Explaining the origins of human families through history and linguistics is a recipe for error.

Here's why.

When a people writes its history, time and often space have placed it far from its origins. It is then made up of diverse elements, and its national traditions have been altered; it has undergone what happens to a man when he reaches adulthood: the memory of his early years has struck his imagination more than his mind, and prompted him to cast over his cradle an envelope with a brilliant but deceptive reflection.

Thus, some claim to be born of Abraham, others of Enéc, some of Japhet, others of the stones thrown by Deucalion at Pyrrha: most of them of some god or demi-god, of Pluto, Hercules, Odin. Literally, these filiations are fabulous; rationally, they are of interest to the philosopher and the historian, for they take on a mythical form, and myth is the first historical manifestation of humanity.

Here's why.

Two entirely different races sometimes speak the same language. All it takes is for one to have been subjected to the institutions of the other.

Example. The French and the Haitians have the same language; a few centuries from now, if a philologist discovers this identity, he'll conclude that these are two nations of the same family.

Linguistically, this would be logical: in fact, it would be false.

The same mistake is made by philologists who see a community of origin between the ancient peoples of Europe, because both spoke Celtic and lived under Druidic institutions. The Celtic language and Druidism were the work of the Kymric invasion. This invasion ended up imposing its constituted language and institutions on nations which, in language and institutions, had become Kymric, yet which, in facial features and moral and physical aptitudes, remained Iberian.

When religions or conquests contain a germ of superiority, as the Kymric element did, they produce this absorbing result. How many men have abandoned their national idiom for Greek and Latin! How many we send to speak Arabic and become Arabs under the influence of the Koran! Hans a hundred years from now, the Jews of Algeria will be speaking French. Will they be French because they'll have our language and our customs? Xon, if they don't cross paths with us, they'll remain sons of Jacob at heart and will only take after us in appearance.

To shed light on the question of origins, we therefore need to resort to a more precise science, based on the nature of the object we are examining. This science is the physiology of races, or, in other words, the knowledge of their physical and moral characteristics.

Physiology has revealed the existence of antediluvian beings, their genus, species and varieties; it will also reveal the origins of the most mysterious human races. It will one day classify populations as surely as it has classified animals and plants; history, philology, annals, inscriptions, monuments of the arts and religion will be auxiliaries in this research.

Here we consider his indications as grounds for certainty, and his decisions as a criterion.

The first inhabitants of southern and western Europe belonged to two very distinct races.

Here are their main generic characteristics.

BLOND BREED.

Head usually large, elongated and often square. Eyes blue or shaded blue. Hair, beard and bristles blond, often red, but without albinism.

High waist and white skin. In love, natural chastity, inclined to feeling rather than sensation.

RACE JJ R UNE.

Head usually small, rounded, 1st rarely square. Eyes black or brown, or a mixture of these colors. Hair and beard black, sometimes red, but albinism is a pathological condition.

Medium height and fair skin. In love, sensual ardor more developed than sentiment.

BLOND BREED.

Ability to meet in large assemblies, to form leagues, to take a system of political unity, to live under the monarchical form.

Enjoys travelling, long journeys and adventurous expeditions.

It began in the pastoral and nomadic state, and developed in the plains, along the banks of major rivers and streams, and in regions with natural communication routes.

In war, he prefers cavalry to infantry, attack to defense, open movements to

ambushes, pitched battles to small battles.

Runs headlong into danger.

Expansive, cheerful. Enjoys noise, speeches, strong liquors and bombast. Is frank and naive.

Naturally open to doubt, examination and discussion. Is tolerant and values the religious idea more than the form.

Seeks out strangers, novelties, improvements. Is fickle, violent, em-

BROWN BREED.

Aversion to any unitary system, to large assemblies or leagues. Particular inclination to live under a provincial social state.

Keen on locality, averse to distant expeditions.

It started out as an agricultural and permanent settlement, then developed on mountains, islands and regions lacking natural communication routes, and has always been involved in mining.

In war, we prefer infantry to cavalry, defense to attack, ambushes to open movement, and guerrilla warfare to pitched battles.

Waiting with bated breath for danger.

Uncommunicative. Is sober, cunning and reserved.

Is credulous, intolerant, inclined to fanaticism; holds to the religious form more than to the idea, and rejects discussion, doubt and examination.

Mainly adheres to old customs, dislikes strangers,

BLOND BREED.

but easily forgets an insult.

Is eminently sympathetic, initiating, constantly moving towards new goals.

From the outset, it has been influenced by cold climates.

His faculties are developing in the north.

It prefers to produce scholars, reformers, system builders, philosophers, men whose genius is manifested in deep meditation, high reason, composure, phlegm and examination. Bacon, Luther, Descartes, Leibniz, Newton, Cuvier.

The aristocratic element predominates, and women are accorded political influence.

Its varieties are *Celtic*, divided into Gaelic, Belgian and Kymric.

Then the *Germanic*, divided into Germans, Franks, Vandals, Goths, Angles, Saxons, Scandinavians and other blue-eyed nations, which played such a large part in the creation of the modern nations of Europe.

BROWN BREED.

is persevering, stubborn, and has a very vengeful spirit.

Unsympathetic, possessing a genius for resistance to an extreme degree, particularly inclined to immobility and isolation.

From the outset, it has been influenced by warmer climates.

His faculties develop in the south of France.

It preferably produces orators, warriors, artists, poets; men whose genius manifests itself in the exaltation of feelings and ideas, in enthusiasm and rapid conception. Thus An- nibal, Cicero, Caesar, Michelangelo, Tasso, Napoleon.

The democratic element predominates, and women have little political influence.

Its varieties are *the allante*, divided into Libyans and Berbers: then *the Iberian*, divided into Sicanes, Ligures, Can- tabres, Turkish As, Aquitans and other brown-skinned peoples, who were of some importance in the formation of the ancient nations of Europe.

RACE BLOXDE.

Originally from Asia, it has penetrated Europe from the east and north, along the Volga and Baltic rivers.

Considered in relation to the lands where it is first seen, it is *foreign*.

RACE BRUXE.

Originating in Atlantis, it entered Europe from the south and west, via

Spain and the Atlantic.

where it is first seen, it is *authentic*.

Considered in relation to the regions

Who was the first occupant? Where did they meet? What were the consequences of their encounter?

The first swarm of blond men set out about 2,000 years before Christ. At that time, there had been great waves of people in Asia. A double current had formed: one, under the name of *Shepherds*, flowing from the south, flooded Syria and took over Egypt; the other, under the name of Gaels or Galls, flowing from the north, spread over Europe.

On arriving in Gaul, the Gaels found the banks of the Rhône, Garonne and Loire rivers in the hands of people with a different language and different customs. From time immemorial, they had crossed the Pyrenees and held the land as the first occupants. They were the *Iberians*.

The Gaels established themselves without resistance on the banks of the Rhine and in central Gaul. On the borders of Iberian territory, they met with stiff resistance: nevertheless, after bloody wars, they crossed these limits, then the Pyrenees, and settled in Spain under the name of *Celtiberians*.

Under the pressure of this torrent, the Sicancs and Ligurians, who possessed the Mediterranean coastline, abandoned their homeland and took refuge, the former in Lower Italy and Sicily, the latter in Upper Italy and the neighboring islands of Corsica, Elba, Sardinia, etc., etc., etc.

The Iberian tribes of maritime Gaul, also squeezed by the invaders, crossed the Channel and came to populate England, Ireland and Scotland.

The consequences of the Gaels' clash with the Iberians were as

follows:

Formation in Spain of a mixed race, the *Cel- tiberians*, the first cross-breeding of blonds and browns;

Scattering of the Iberian race: one emigrated to the south, the other to the north of present-day Europe.

The Iberians may not have been the first inhabitants of Italy; it's probable that the Pelagians had already seized the eastern coast; but as for the British lands, they were certainly the first to possess them: before them, there were only wild animals, the wolf, the elk, the reindeer, the wild boar and the aurochs.

So, quite wrongly in our view, the primitive population of Ireland, Scotland, England and some other parts of Western Europe, notably Brittany, has been attributed a Gallic origin.

We maintain that the first men to come to these parts belonged to the Iberian race.

Here's our proof:

The Phoenicians have been trading lead and tin with the British Isles since antiquity.

Now, a taste for mining is one of the typical characteristics of the brown race. This kind of work is suited to stubborn, sober men with a fixed abode, such as the Iberians, and not to nomads, to fickle, unlaborious men, such as the peoples of the blond race.

The Pietés and Scots have generally been regarded as the descendants of the true natives. However, historians who have written about them agree that they had brown skin and black hair. This character indicates that these people did not belong to the blond race. To which race could they belong, if not the brown race and the Iberian variety?

Later, when the inhabitants of the British Isles were called *Bretons* or *Caledonians* by Latin historians, they had already amalgamated with nations of the blond race, either of the Celtic or

Germanic variety.

Here's what had been happening for centuries.

¹ Immediately after the discovery of the New World, the Spaniards threw themselves so enthusiastically into mining, because they found in this work the satisfaction of a national taste dating back to the origins of their race: it was as much greed as natural attraction.

The Iberians, who had once emigrated to the British lands and Armorica, had no communication with their brethren in the Pyrenees and Africa. Branches too far from their trunk (in Atlantis), they adopted the language and institutions of the blond race^{IV}.

A first invasion (by the Gaels) had already damaged them: a second, by the Kymris, damaged them even more (G00 BC). It passed on its language, its customs, its religion, its poetry and its Bards. It impregnated them to such an extent that since then they seem to be of Celtic origin.

Caesar and the historians who wrote after him, seeing that the first inhabitants of Armorica and the British lands had adopted the language and institutions of peoples of Celtic origin, believed, because of this identity, that these were nations of the same race. But in doing so, they mistook appearance for reality. There had been a Celtic graft on an Iberian trunk: the graft had grown at the expense of the trunk. It had given the tree its outward appearance, its hue and its fruit: this misled historians.

However, up until the third century, they had retained inclinations and customs that clearly reveal the brown race. Among

IV A race that has developed under such and such territorial conditions degenerates when it inhabits a country different from its native one. So the Arabs degenerated on the Tell, because the Tell is different from Arabia, where the race first developed.

The Jews are easily cosmopolitan, because when their race was developing, they lived in a foreign country, and were not modified by an influence from their native land: their stay with the Egyptians and Babylonians, their almost constant enslavement to various peoples of Asia and Africa, prevented them from taking on a typical character determined by place.

Their typical character is determined solely by the fact that they do not cross.

them, women belonged indiscriminately to all the men of a family or tribe. Children were raised together, as was the practice among the ancient Arabs and among peoples of the Atlantean variety, including the Garamantes. Like the Authoethones of Africa, they shaved their bodies; like the Iberians, they painted themselves with woad.

Here physiology rectifies the story and says.

The population of the western regions we are talking about was originally Iberian. By the time of Caesar's arrival, the background had remained Iberian in some parts, notably Ireland and Scotland, etc., etc., etc. The Iberian element remained hidden from the eyes of historians, because to appear it required physiological knowledge. The Celtic element alone was recognized, because it was apparent and did not require physiological knowledge.

Since Roman times, the undulations of the blond breed have been repeated ad infinitum. Rippling from east to west, they have increasingly pushed back or absorbed the brown breed. Where the territorial context opened up wide communication routes, for example, where there were large rivers and plains, absorption and repression were easy. On the contrary, where the territorial context presented difficult access, where the soil was isolated, in the form of an island, a peninsula or a mountain, where the brown race rediscovered the image of the cradle of its ancestors, resistance to repression and absorption was pronounced with astonishing energy.

In the twelfth century AD, Ireland, Wales and Brittany, although enveloped by the branches of the blond race, as well as by the Gallic, Kymric, Belgian, Frankish, German, Danish, Anglo-Saxon and Norman branches, had retained their primitive population of Iberian stock. Even now, despite the influence of time, institutions and cross-breeding, their facial features, skin tone, eyes and hair, the shape of their heads, their height and all their physical and moral

aptitudes reveal this origin.

A careful study of their political, religious and administrative history will clearly reveal the manifestation of their race. This perpetual tendency to isolation, this aversion so pronounced against any system of unity, this perseverance in old customs, this genius for resistance, in short this physical and moral ensemble of their being, so opposed to the character of the nations of the blond race, should they not have shown the philologist and the historian what physiology so obviously shows them?

the ORIGIN OF the iberians.

There have been several opinions on the origin of the Iberians. It has been said that they were of the variety

other times, they were descended from Noah, through Japhet, Jubal or Tharsis. Modern historians, linking them to the Indo-Celtic or Indo-Scythic nations, believe they came from Asia long before the arrival of any other swarm of emigrants.

These opinions are all errors. In adopting them, some have imitated that Christian mythology which derives European nations from biblical characters; others have followed the vulgar habit of attributing an Asiatic origin to all the peoples of the world.

Let's repeat: even allowing for the perfect identity of their idioms, Iberians have a physical and moral type so diametrically opposed to that of the ancient emigrants who came to populate Europe from Asia, that it becomes irrational to establish a common origin between them.

They're certainly a breed apart.

That's right,

One of their generic characteristics is that they are attached to the locality and loathe long-distance travel.

So it's not far from where we find them that we need to seek out their homeland.

Their skin is brown, their hair is black, their height is average, they are reserved and sober: in all their being they offer the physiognomy of a southern race.

So it's to the south that we must turn our ethnological investigations.

We dislike strangers and new things, and tend to isolate ourselves.

So it's on the land that communicates with the

11.

men these dispositions that we must fix our eyes on.

Now, a country that combines all the physical and moral

characteristics of a region, i.e. one that is warm enough to give it a southern flavour, and difficult enough to reach so as not to facilitate foreign contact, which isolates its inhabitants from one another and parks them in groups of provinces or tribes, which thus communicates to them this singular tendency to isolation, which, moreover, must be fairly close to Spain and Gaul, the places where we first find the Iberians, this country, we say, is *XAtlantide*.

At a time that may have been between 3,500 and 2,000 and a few hundred years before Christ, Europe didn't have the shape we see today.

England was united with Gaul, the Balearic Islands with Spain, the Canary Islands with Africa. A Mediterranean sea stretched out where the Sahara now lies. The Strait of Gibraltar did not exist, and the Columns of Hercules, Calpé and Abyla, were connected by a tongue of land.

Now, this extension of southern lands - Morocco, Algeria, the Regency of Tunis, the entire physical system of the Atlas, with its archipelago of islands, such as the present-day oases of the Sahara, the Madeira Islands, the Azores and the Cape Verde Islands - was *XAtlantide*.

This is where the brown race was born and developed. Through assimilative influence, the soil imparted to it the generic characters mentioned above, which have been immutably perpetuated for thousands of years. Now, when for thousands of years we see a race remain the same, as is the brown race in the Pyrenees, Asturias, oases and high Atlas mountains: when it has remained the same, despite the various civilizations that have approached it: when it has not allowed itself to be absorbed by the innumerable absorbing mouths that surround it: then we can be certain that it is truly

a daughter of the land on which it produces this phenomenon of immutability.

She is truly authentic when, like Antaeus, she draws ever-new strength from her mother's womb.

Before the last cataclysm that shaped Europe and Africa into what they are today, before the destruction of Atlantis, the brown race had reached a high point of civilization. We have to believe it: because Homer, Hesiod, Solon, Plato, Diodorus Siculus* and a host of ancient historians,

¹ Solon, having given laws to the Athenians, went to Egypt. In his conversations with the priests of Sais, he learned the story of Atlantis. He was enthralled by the subject and told the Greeks all about it. To further popularize the story of Atlantis, he planned to write a poem about it, but old age and death prevented him from completing it.

Beyond Atlantis," says Plato, "there are many islands, behind these islands a vast continent, and behind this continent the true sea.

Diodorus Siculus says that the Phoenicians penetrated deep into Atlantis, landing on a fertile land with navigable rivers and sumptuous buildings.

If the texts have not been altered, it is rational to see America in Plato's continent and in Diodorus' navigable rivers. The Atlanteans, through the traditions of their peoples, have been portrayed as the first civilized people. Indeed, they were the first known navigators, the first to build ships and dig harbours. Atlas, one of their chiefs, taught the Phoenicians astronomy, the use of astronomical calculations for navigation, the use of geographical maps and the astrolabe.

But since the last cataclysm, which corresponds to the flood of Genesis, i.e. a flood of the Upper Nile region, 2,348 BC; to the flood of the Chaldeans, i.e. a flood of the regions bathed by the Tigris and Euphrates rivers, 3,000 BC; to that of the Indians, which, without a precise date, nevertheless seems to correspond to the same period; since islands were swallowed up where the Ocean and the Mediterranean now

flow; since the waters broke the isthmus that united Calpe and Abyla, separating Spain from Morocco; since the first form of *XAtlantide* was destroyed, the brown race has been deteriorating.

As a result of this last upheaval, its varieties were dispersed, and its nationality destroyed. The offshoots it had sent to Spain and Gaul found themselves distanced from the stock, and the stock itself was divided ad infinitum, in Africa and the islands: the entire race then became stationary, deteriorating like the soil itself, through isolation. Far from civilizing other races, as it had done in the past, it received a little civilization from them. Its destiny fulfilled, it was condemned to progress only through the influence of foreigners and cross-breeding. So when in Europe, its Iberian variety was pushed back by the Gaels; in Africa, its Atlantean and Libyan varieties met with emigrants from southern Asia; under the shock of this encounter, some of their tribes were scattered over the land of the Negroes, others crossed with the newcomers and formed the Numidian nation.

This decadence of the Atlanteans is known to the ancients. Pomponius-Mela says: "The Pharusians, once wealthy during Hercules' expedition to the Garden of the Hesperides, have now become coarse and possess only herds."

Postel, Opméer, Baër and Bailly, several authors we haven't been able to consult here, admit that Americans are descended from Atlanteans. It's true that most of the natives of North America are of the Tartar race: their large ears, broad face, tall stature and sparse hair make this obvious. But before them there was a different race that primitively occupied the land. The Toltecs, who emigrated from the

north to the south around the fifth century AD, were one such tribe.

Like the Atlanteans, they knew how to work metals, knew astronomy, understood the phenomenon of eclipses and had invented a calendar. Like the Atlanteans, they had the skin

bistrated. Mummies found in North America bear a strong physical resemblance to Guanche mummies. This leads us to believe that communications were once established, and that this part of America was populated by the western peoples of Atlantis.

The Mexican Indians were undoubtedly a branch of the Atlantic trunk.

The brown and blond races were not the only ones to provide the regions of western and southern Europe with inhabitants. Several others, whose character we have not yet traced, also came to settle, merge and superimpose themselves where there had originally been only Celts and Iberians.

Here is a chronological and historical account of these various migrations:

BY SEA.

15 to IG centuries BC. The Phoenicians land in Spain. They founded Cadiz, Abdera, Cordoba and Malaga, which became powerful colonies. They traded manufactured goods from

¹ We believe that in the current state of science, the natives of North America can be traced back to three different sources:

Mexicans and Caribs, from the west of Atlantis;

The coppery race, called red skin, came from Tartaric via the Aleutian Islands, Greenland and the Bering Strait;

Tribes west of the Rocky Mountains, from the neighboring islands of Oceania.

The physical and moral characteristics of these three races belie the idea of a common origin.

Tumuli, pyramids, entrenched camps and the debris of ancient cities point to a people who were not of the race of today's Americans.

Tjr and Sidon against gold, silver, mercury and other raw metals, against the gems and wool of the natives. They were the first civilizers of the Christian world. They taught trade, the art of mining, some industrial processes, the fine arts, writing, grammar and eloquence. Remember the myth of the Phoenician Hercules, who,

near the mouth of the Rhône, tied his captives with golden chains, the ends of which were fixed to his tongue ?

15 to 10 centuries BC. The Pelasges, driven out of Greece^V by the Hellenes, make their home on the eastern coast of Italy. By interbreeding with tribes of Celtic and Iberian origin, they produced a mixed race, the *Etruscans*. Of all the peoples of Western Europe, the Etruscans were the first to become civilized. By 1000 BC, they were already remarkable for their architecture, religion, cities and navy. Under the name of *Tyrrhenia*, it competed fiercely with the Phoenicians in trade, and seized Corsica and Sardinia. He built many of the cities that today belong to Tuscany.

13 centuries BC. Cretans under Minos settle in Sicily.

10 centuries BC. The Rhodians settle in southern Spain (Andalusia).

8 centuries BC. The Hellenes send settlers to the Italic lands. The Corinthians raised Syracuse, the Locrians Sybaris, the Achaecians Croton and Perugia, the Parthenians Tarentum, the Thessalians Spina, various emigrants from Greece Salernum, Noie, Abella, Agrigento, etc., etc., etc.. These cities became powerful, sometimes forming confederations. They subjugated the various Italian peoples of Iberian or Pelasgic origin who lived around them.

The pure Hellenic race, now almost completely extinct, was the artistic race par excellence. It was they who gave Italy, southern France and some other parts of Europe a taste for the arts. Without it, the brown and blond races could not have conceived the beautiful artistic ideal. If Italy is more artistic than any other country, it's because the core of its population belongs to the Hellenic race¹.

A primitive Celt, German, Atlantean or Iberian may be able to conceive the ideal in the arts, but they won't be able to do it

^V The population of Greece was originally made up of Hellenes, Pelasges, Phrygians, Phoenicians and Egyptians. The last two peoples were its founders, although they were less numerous than the Pelasges and Hellenes.

themselves: they'll need to be initiated. This is an innate aptitude, just as the genius of resistance is an innate aptitude.

The innate taste for the fine arts has an influence on religion. It is probably to this cause that we must attribute the multitude of images representing the saints of the Greek and Italian churches. This taste, over-developed, materializes populations and predisposes them to a kind of Christian idolatry: it opposes spiritualism, by increasing the love of personification.

in the Libyrian, as diastole is in the German, as financial skill is in the Israelite.

6 centuries BC. The Carthaginians established colonies in Sicily, Sardinia, Corsica and Spain. Their conquests produced new cross-fertilizations between the nations of Europe, Asia and Africa. Celts led to the creation of new half-breeds. Thus, the Celt mixed his blood with that of the Libyan, and the Numidian with that of the Greek.

6 centuries BC. The Phocaeans built Marseilles, Agde, Nice, etc., etc., etc. They settled in various parts of Catalonia, including at the mouth of the Ebro. They penetrated Aquitaine Gaul, where their interbreeding gave rise to the Græco-Iberians.

Sicily was conquered by the Vandals in the fifth century AD, the Saracens in the ninth and the Normans in the eleventh. Each conquest mingles new types with the previously existing ones, so that the primitive type of the former inhabitants is more and more altered. £

In the eighth century, the Saracens, a mixture of southern Asiatic and northern African nations, but with a predominance of the Atlantean African element, overran Spain. The blond race (the Visigoths) was absorbed by the invaders. Part of the primitive population (the Iberians) combined with them to form the Moorish nation. From there, the conquerors settled in southern Gaul, in Narbonne, Nîmes and Béziers; there, they were absorbed by the

Frankish element; then, when after eight centuries of occupation they were driven out of Spain, by the reaction of that part of the Iberian population which had remained intact in the Asturian mountains, they returned to populate the south of France, numbering two hundred thousand, and bringing to the region new half-breeds and a new source of African blood.

ON THE GROUND.

2,000 BC. The Gaels enter Gaul.

1,300 years before Christ. Arrival of the first Kymris swarm. The newcomers chase the Gaels before them, who in turn fall upon the Iberians and drive them back to the Italic lands, Armorica and the British lands.

600 BC. Second Kymris swarm. Gaul then became too narrow for the number of its inhabitants, given their social status. The East was closed to them, and England was already abundantly populated; this gave rise to two well-known emigrations: one to Germania, along the Danube, led by Sigovese; the other to Upper Italy, led by Bellovese. For three centuries, Celtic tribes, like these emigrants, poured into northern Italy under the name of Gauls; the Etruscan population was driven south or absorbed; Padua, Milan and Verona were built, and Rome was taken by them.

Yet another example of brown men being pushed back by blond men. But 300 years before Christ, there was a reaction from men of the brown race; the Romans and their allies in turn pushed back the Cisalpine Gauls. The latter then abandoned Italy, joining forces with the descendants of the emigrants guided by Sigovese, and with new bands from Gaul. Some crossed Illyria; others followed the course of the Danube; some perished in Greece after having sacked it; others crossed the Thracian Bosphorus and came to

form the *galette* nation in Asia.

The Romans were a people of many races. In their physical and moral character, we find the Pelasgian, Iberian and Asian elements. Indeed, from the Iberians they derived their brown complexion, their average height and their admirable perseverance; from the Pelasges, their taste for great monuments and public works, and from the Asians their thoughtful cruelty, their naturally cunning spirit and their contempt for human life.

2 centuries BC. They began to send settlers to Gaul and Spain. Through the combination of their conquests and their mode of administration, they contributed more than any other people in the world to mixing the races of Europe with those of Africa and Asia

Rome, Nîmes, Arles, Milan, Antioch, Alexandria, Carthage, Constantinople, etc., etc., were the focal points where this fusion took place, where individualities disappeared. The man from the Upper Nile allied himself with the Batave, and the native of the Urals or Altai with the native of the Atlas.

114 years before Christ. Undermining of the Germanic branch. Until then, the Celtic nations had been in contact with the Iberians, Greeks, Carthaginians, Atlanteans and the various mixed-race peoples occupying southern and western Europe. For centuries to come, the Germanic nations would swirl, ebb and flow, just as their Celtic brethren had done previously.

The forerunners of this great movement were the Cimbres and the Teutons.

The Teutons from the shores of the Baltic rushed into southern Gaul as far as the Pyrenees.

Stopped by the energetic resistance of the guardians of the Spanish gates (Cantabrians of pure Iberian stock), they turned back and were exterminated by Marins in the vicinity of Aix.

The Cimbres, after rolling through Italian Germania and Upper Italy, suffered the same fate at Verceil.

60 years BC. Arioviste succeeded in establishing a Germanic colony among the Celts on the banks of the Saône. For the first four centuries AD, the Germanic family ebbed and flowed in all directions on the northern and eastern sides of the Roman Empire.

In the fifth, great upheavals among the peoples of northern Asia. From the depths of the Eastern Tartan*e, from the walls of China to the Black Sea, men of an unknown type emerge as if from underground. The yellow race chases the Slavic race, and the Slavic race in turn chases the Germanic race, which scatters across the parts of Europe we're dealing with here.

These consequences were :

In 40G, invasion of Gaul by the Vandals, Suevi and Alans.

In 409, they flooded Spain and settled in Andalusia. In 425, in Africa, under Genseria.

The Goths, divided into two bands, arrived in Italy in 404, Gaul in 409 and Spain in 413, led by Ataulf. The other, after wandering through Greece, Illyria and the Danubian provinces, finally settled in Italy in 493. In the course of the 5^e century, the Franks and Burgundians established themselves in Gaul; the Saxons, Angles and Jutes in England.

In the following centuries, the Lombards conquered Italy, and the Normans England and northern France.

In the past, the inhabitants of the above-mentioned part of Europe were grouped into distinct races, that is to say, *they formed a collection of individuals descended from the same ancestors,*

subject to the same environment, and closely resembling one another.

So, primitively, there were no blue-eyed, blond-haired and bearded men in the brown race, nor black-eyed, black-haired and bearded men in the blond race.

Temperaments used to be simple; now they're compound.

The differential characteristics of the varieties and their crossbreeds are as follows:

Germanic. Head usually square. High but massive waist. Little drive. Enthusiasm comes after reflection.

Celtic. Head usually elongated. High but slender waist. Highly developed sympathies. Elan and spontaneity precede reflection,

Atlantean. Yellowish skin. Poorly developed hair system.

Liberian. Brownish skin. Very well-developed hair system.

Chestnut is a cross between brunette and blonde. If he's more brown than blond, it's because the brown element predominates in his organization. If his head is elongated and his waist slender, it's the Celtic element. If, on the other hand, it has a massive waist and square head, it's Germanic.

These examples, which we could multiply, show that physiology, through the physical and moral examination of an individual, can trace the origin of any amalgam. This will be just as easy as recognizing by chemical analysis the different bodies presented in any mixture.

We regret that we are unable to quote a number of people well known in Algeria without their approval, some of whom we regard as types of primitive breeds, others as types of varieties, and still others as types of crosses between these varieties. A dozen examples would suffice to explain our system, and to help everyone recognize its truth or falsity.

Since the emigrations, there has been an infinite amount of interbreeding. Today, Europe's inhabitants are not so much races as nations, that is, *a collection of individuals descended from different forebears, often bearing little resemblance to one another, but united by certain common influences*. National character is determined by the predominance of one element rather than another. As anthropogenic progress proceeds, this differential character will be increasingly erased. The influence of origin will disappear over time through interbreeding, so that we can say: *In the future, through the mixing of blood, there will no longer be on earth a blond race, or a brown, yellow or black race: there will be half-breeds of both, with less opposed aptitudes, with more developed sympathies, with a better established brotherhood. There will be greater harmony, because there will no longer be any antipathy between races: differences will only be nuances determined by climates*.

These are the anthropogenic elements that make up the present-day nations of Western and Southern Europe.

In England, despite mixing, the blond breed still predominates, especially the Germanic variety. In Wales, and in the Irish countryside far from the cities, the Iberian element predominates.

In Spain, the Iberian variety predominates. This is why Spain has remained stationary, intolerant, fanatical, democratic in spirit, provincial in institutions: why it resists invasions admirably, shows little sympathy for other peoples, and constantly tends to isolate itself.

In Italy, Greco-Iberian half-breeds predominate. This is why it is essentially repugnant to any system of political unity, whether democratic or monarchical. Any kind of government that would be the same for the whole of Italy is virtually impossible, as long as there is no other population. That's why

she's so eminently artistic. It is not so much the nature of its soil that develops its taste and faculties for the arts, as the Greek-Hellenic blood that flows in its veins.

In France, considered by province, or group of provinces, the Iberian variety predominates in the south, the Celtic variety in the center; in the north and east, the Germanic variety predominates; in the west, the Celtic-Iberian variety predominates. In addition to the half-breeds that have come from the various cross-breeds of these families, we still recognize among us Greek, Arab, Slavic and Israelite blood.

Thanks to the system of political unity envisioned by the kings of France, applied by Louis XI, Richelieu and Louis XIV, and generalized by the Convention and the Empire, France, taken as a whole, is no longer, as it once was, a group of Celtic, Germanic, Iberian, Greco-Roman or Romo-Gallic families; it is an amalgam of all these, a compound of all these characters. That's why, representing all the races of Europe, we can better than any other people serve as intermediaries between those most opposed to each other. Having a mode of anthropogenic universality, we can better than any other serve as preceptor and initiator.

With our northern provinces, we have Germany; with our southern provinces, we have Spain and Italy. We therefore hold the middle ground between the regions where the blond and brown races have remained respectively the purest, and therefore the most unsympathetic.

At this point, we don't pretend, like Prometheus, to bring a new creation to light: however, we remain firmly convinced that physiology is the most important science in the study of races, and that knowledge of races is indispensable to the historian, the statesman and the artist. The historian will be able to use it to explain many unexplained facts; the statesman will know towards

what goal a population should be directed; the artist, when he reproduces a character, will know that he should represent him in one form rather than another.

The following reflections will explain our thinking.

Why did the Iberians, guardians of the Pyrenees, possessors of southern Gaul, and so wrongly called *Aquitanian Celts*, give way without resistance to Carthaginian and Roman troops, then oppose with such remarkable energy the passage of Teutonic, Vandal and Frankish troops? Why did they attack Roncesvalles, rather than fight the Arab enemies born of their religion? Why this eternal and illegitimate hatred of Northmen?

Because the Carthaginians, Romans and Arabs were brown, while the Teutons, Vandals and Franks were blond. The very sight of tall, sturdy northerners irritated the Iberians. Their presence and memory also aroused racial antipathies. They found fewer demarcations, fewer contrasts, less angular contacts between them and the Carthaginians, Romans and Arabs than between them and the blond men.

This is also why, in the centuries that followed, the Provençals, Aquitains, Gascons and other Méridionaux allied themselves with the Italians, Arabs, Spaniards and English, against the blond men of northern France.

Now, this disposition of the Midi, at all periods of our nationality, to form a new nation on French territory, is a manifestation of the Iberian variety.

That's right,

The brown race, we said, tends to isolation, immobility, to live under a provincial regime, has a genius for resistance and hatred against any system of religious or political unity, etc., etc., etc. etc.

Just look at how these innate dispositions have been perpetuated among our southern populations, where the Iberian element has

always been in the overwhelming majority.

As soon as the rest of France was Catholic, the Aïidi became Arian.

For several centuries, when the other inhabitants were striving to form a single nation, the Midi, under the name of the Kingdom of Arles, Provence, the Duchy of Aquitaine, Guyenne, the County of Toulouse, Béziers, the Marquisate of Narbonne, etc., etc.; in short, whatever the name, the whole country between the left bank of the Loire and the ocean, bathed by the waters of the Rhône, Garonne and Dordogne, was known as the Midi. Whatever the name, the whole country between the left bank of the Loire and the ocean, bathed by the waters of the Rhône, Garonne and Dordogne rivers, was determined to break away from this great family, to form a separate nation with its own language and institutions.

When we had adopted the feudal system, the Midi stubbornly remained under the municipal system.

When we submitted to the supremacy of the papacy, when we fought for the unity of the Church, the Midi, under the title *\$ Albigeois*, from Avignon to Bordeaux, repelled this supremacy; sought by the lances of its knights, h s pikes of its militias, the songs of its troubadours, the arguments of its theologians and legalists, sought, by a general impulse, to break this unity.

In neighbouring centuries, when France proclaimed Catholicism to be the religion of the State, the Midi became Calvinist. When it became an absolute monarchy, it declared itself a federative republic, with La Rochelle and Montauban at its center. When it was striving, through sublime efforts, to achieve unification, to remain one and indivisible, the Midi wanted fragmentation and federation. Finally, when it was republican, then imperialist, the Midi became royalist.

That's why, in our eyes, Aquitains, allies of the Romans and

Arabs against the Gauls and Franks, Arians, Albigensians against the authority of the Popes and the unity of the Church, Calvinists against the Catholic Church, federative republics against absolute monarchy, then Vendéens, Girondins, royalists against the unitary power of the Republic and Empire; today, legitimists, provincial franchises, decentralization against popular sovereignty, against the centralization of powers,

They're all sons of the same father, manifestations of the Iberian character: hatred of unity, provincial spirit, tendency to isolation and immobility, genius for resistance, etc., etc. etc.

If, at first glance, there had been a cross-breeding of the brown and blond breeds, where the Iberian variety has always been in the vast majority; for example, in Provence, Languedoc, Guyenne, Béarn, Agénois, Limousin, Saintonge, Auvergne, Poitou, etc., etc., etc. etc. France would undoubtedly have melted much more quickly into a national body.

These age-old wars in ideas and facts, between the blonds who wanted the unity and indivisibility of France, and the browns who wanted isolation and parcelling out, physiologically can be explained by the generic aptitudes of the two races. These aptitudes were the real starting point of the fight; the motives put forward, whether religious or political, were the forms by which they were shown on the outside.

Well-directed cross-breeding will enable humanity to make more progress than the best institutions; it will erase, better than any other process, the instincts of primitive peoples against each other, and, by diminishing original demarcations, it will reduce the chances of civil wars.

Blonds and browns are reciprocally antipathetic: well, if you want progress, the cessation of eternal hatreds, cross them and you'll get chestnuts, which will be the middle term of two opposite

terms.

Don't think that the characteristics of different races disappear because they are subject to the same government and identical institutions.

Indeed, blondes prefer cavalry in war, while brunettes prefer infantry^{VI}.

Our blond-dominated eastern and northern provinces still provide us with our best cavalry, while our brown-dominated southern and southwestern provinces provide us with our best infantry. This has always been the case, under the Romans, during the Crusades and today.

Take poetry. The bard poet of the blond race is melancholic and chaste; if he sings of love, it's devoted, sentimental, platonic rather than carnal. The troubadour, on the other hand, a poet of the brown race, is jovial, satirical and libertine. In love, he prefers possession to sentiment, and his hero is no longer like the bard's, the defender of the oppressed; rather, he is the vert-galant, who, through all obstacles, takes possession of his belle.

Where does this difference come from? From the fact that, by typical organization, one is inclined to sentiment, the other to physical love.

Whether social criticism or reform, each reveals its own particular genius. One produces Erasmus, the other Rabelais and Brantôme. The first adopts Lutheranism' because the doctrines of this religion favor aristocratic, feudal and patrician institutions: the second adopts Calvinism, which is more in harmony with the light has excelled among brown-skinned peoples, such as the Partites, Arabs, Mongols, Tartars and so on.

The cavalymen of the blond race, such as the Batavians, Gauls and Germans, who formed the line cavalry in the Roman armies, were the most esteemed in the world. They decided the outcome of several major battles, including Caesar's victory over the Gallic

VI I'm talking about the big cavalry, because cavalry has always been

relief force at the siege of Alisc and the battle of Pharsalus. democratic, federal, provincial and municipal institutions.

This is why the north of France, and indeed of Europe, was Lutheran and the south Calvinist.

Apply these data to history and government, and you'll see vivid insights and significant improvements.

Compare the great men of one with the great men of the other, and you'll recognize by a brief parallel how indelible the stamp of origin is.

For example, their painters, poets, warriors and legislators.

The painters of the Flemish school - IcsTéniers, Rembrandt, Rubens - are characterized by imitation of nature, naive scenes and vigor, but also by a total lack of taste, obscure tones and incorrect drawing.

The painters of the Italian schools - Titian, Paul Veronese, Raphael, Michelangelo - are characterized by exquisite taste, admirable use of color and correct drawing. There is suavity, elegance, but no imitation of nature; ideal beauty, but not reality. Did Raphael's virgins ever exist elsewhere than in the artist's imagination, and do nature's creations have the brilliant coloring of Titian's paintings?

Shakspcarc, the great poet of the blonde race, is sublime at times, but often trivial and buffoonish, with inspiration, but unbridled inspiration; otherwise, sloppy, incorrect, tasteless, without understanding of the stage. He is the personification of poetic genius, but uncultivated, artless genius.

Le Tasse, a poet of the brown race, is always correct, elegant, never buffoonish or trivial, but rarely sublime, rarely giving way to burning inspiration. He is a genius regulated by study, perfected by art and modelled on others.

This is Caesar, one of the greatest men of war created by the

brown race. Frail of build, but attractive throughout; by eloquence, cunning and money, he knows how to win many friends. He makes debts to win supporters, and wars to pay his debts. A political madman and an elegant writer, he used the art of corruption admirably. His genius was evident in his cunning, combined with the audacity and speed of his military operations. He triumphed over his adversaries by dazzling and seducing them. He used the riches of conquered Gaul to subjugate Italy and rise above all his rivals, just as a modern-day Caesar, also of brown race, did. He used Italy's riches to enslave France.

Now here's Charlemagne, one of the greatest men of war ever created by the blond race. High stature and robust constitution, majestic bearing, simple in his tastes, he does not seek to seduce. He's not attractive in person, but he commands respect. He doesn't buy, he doesn't seduce his adversaries, he crushes them by his superiority, by the best direction of his military operations. He

does not govern men by corruption, he governs them by law and morality. His actions are less guided by self-interest, his aim is more social, and he has fewer admirers than Caesar; but his glory withstands serious analysis better than the Roman's.

In general, the great brown man, whatever his merits, is a bit of a *showman*. He excels in the art of giving himself prominence, and knows how to captivate other men. He is a being of attractions; great in himself, he knows how to surround himself with individuals to whom he communicates a reflection of his glory and talents, but also whose talents and glory he frequently borrows from. Such is the case with Alexander, Augustus, Mohammed, Raphael and Napoleon.

On the contrary, the great man of blond race, whatever his kind of merit, is rarely a *doer*; he is great by himself, disregarding any entourage, any ambient environment.

The former acquires a more brilliant glory, the latter a more lasting one: one is organized to command the masses, men of action; the other is organized to command men of thought and feeling, philosophers. The dark-haired will be a conqueror pure and simple, the blond will be a conqueror and organizer. Pierre-le-Grand must have had blond blood in his veins. The brown man-of-war will oppress populations far more than the blond man-of-war, because his personality is more developed.

in him, because he's also less social, because antipathies, the spirit of vengeance and the spirit of nationality are more widespread in the brunette than in the blond.

Semiramis, Sesostriis, Moses, Attila, Genghis-Kan, Tamerlan, all had to be brown.

Washington, Moïse, Hoche, Wellington must have been, if not blond, at least more likely to belong to the blond race.

Christopher Columbus, Fernando Cortes, the Pizarres, Vasco de Gaina, Marco-Polo, the anchorites, the famous adventurers, the travelers, all these men who had complete confidence in themselves, who had faith, who were ecstatic, must have been brown; for, had they been blond, they would have shown less perseverance.

Famous grammarians, quibblers, critics and caricaturists are generally of the brown race: for their faculties are motivated by malice, cunning, a certain natural antipathy, in short, something unsocial in the mind.

The brown man, prey to his hostile feelings, becomes ferocious; the blond man becomes furious.

The ancients understood very well that the superiority of the blond race was more universal, less human, more divine, more truly and intrinsically great than the superiority of the brown race. Their Olympian Jupiter, father of gods and men, was

blond. Apollo and Venus were of this color. Most Christian poets and painters depict Eve and the angels with beautiful eyes and blond hair.

Jesus Christ, the most perfect and accomplished of all men, was blond. Consider him with the eye of rationalism, consider him as a man; from what immense height does he not dominate the other legislators, Confucius, Manou, Zoroaster, Moses and Mohammet, who were brown!

Apply these data to the study of peoples, and you'll find their scrolls; apply them to the study of the characters of historical men, and you'll strip some of their mantle of glory and better appreciate the causes of their actions. You'll be able to say: such and such a man was not what history made him, because it gave him the character of the brown race, whereas he was blond, and such and such another was brown, and it gave him the character of the blond race.

Then also: *being known the actions of a man, determine the race to which he belongs* and vice versa.

Cross-breeding is one of mankind's attractions. It's nature's way of achieving uniformity. By submitting to it, without realizing it, we obey a law of harmony. Dark-haired men are usually attracted to blond women and *vice versa*. Gauls and Germans with white skin and long blond hair were highly prized by Roman women. In turn, the Gauls and Germans preferred Italian women and wine to their national products.

Cross-breeding perfects people both physically and morally.

France, where cross-breeding has taken place at random, is nevertheless the most united and perfect social body in the world. What would it be like if physiology had directed them methodically?

At present, it lacks some of the aptitudes that mixing with other races would have imbued it with. Later, we hope, the

creation and above all the mode of administration of its Algerian colony, genetic relations with the Orient, India, even China, will mix its blood with that of these races. Then it will be more perfect than it is today.

Here's how it has the most complete national character on the globe.

From the Germanic, she gets her generalizing spirit; from the Liberian, her penchant for independence; from the Greek, her taste for the fine arts; and from the Celt, her lively sympathies for all the oppressed. In more general terms, France receives from the brown race *the desire 'for freedom and faith*, that is, *belief without examination*, and from the blond race *humanitarian love and sociability*.

So, as soon as these races had come into contact on the soil of Gaul, as soon as these primitively opposed elements had been thrown into the crucible from which the French nationality was to emerge, the consequences of this great social fact did not escape the clear-sighted eye of the popes, then possessors of the most fertile idea on earth. They foresaw the providential role of a nation which, being the first to unify itself with hostile and so completely heterogeneous elements, proclaimed in action Jesus Christ's principle that *all men are brothers*. Priests of paganism, they would have called it a new Pandora; for, indeed, given the cross-breeding taking place within it, it combined many qualities; ministers of the Gospel, they named it the *eldest daughter of the Church*, i.e. the people chosen and elected to defend civilization, to initiate mankind into it, to peddle by material and moral force those words, the primary source of the new palin- genesis: *love, equality-fraternity*.

Since then, she has certainly justified the name given to her by hope.

Towards the middle of the fifth century, the peoples on whom the future of European society depended were beginning to organize themselves under the wings of Christianity, when suddenly the most terrible child the steppes of northern Asia had ever hurled at Europe appeared: Attila, king of a race of men the like of which had never been seen in Europe. With their swarthy complexion, short, stocky stature, large ears, flattened noses and slanting eyes, these men, possessed by the genius of destruction, were thought to be hybrids, the offspring of Tartarian witches' dealings with demons. Tireless devastators of the present and the past, their motto is: *The Hun king is God's scourge. Oh his horse passes the grass ceases to grow!*

Populations from the Volga to the Rhine, from the Xory Sea to the Baltic, are crushed under their feet, or make common cause with them. Greece and Italy trembled at the sound of this avalanche rushing towards the West. What a halt to the development of civilization if Attila had conquered Gaul! He would retrace his steps, and in one breath topple the worm-eaten empires of Rome and Constantinople. But in the heart of Gaul, which he approached with five to seven hundred thousand soldiers, he encountered a nation entrusted with the salvation of Europe. Under the walls of Orleans, *the scourge of God* suffered a defeat and doubted himself; then soon afterwards, on the plains of Châlons, the axe of Merovingius, the sword of Aetius and the spear of Theodoric, killing 200,000 combatants in a single day, reduced him to despair and forced him to retreat.

In the eighth century, the great Muslim flood overflowed Europe. No, at no other time was Christianity exposed to such danger. The barbarians who had destroyed the Roman Empire had emerged new from their forests. Without impressions received, without doctrines inculcated, destroyers of things, they had themselves been conquered by Roman ideas. The Huns, the rudest and most brutal of them all, who had the

savage's hatred of civilization in the highest degree, attacked the material world, men, cities, plants and harvests; yet, ignorant and unintelligent, they had no hold on the intellectual and moral world. If they had succeeded in conquering Gaul, they would first of all have delayed the development of civilization, then little by little the Christian element would have ended up absorbing them, because their conquest did not touch on principles. But the idea is stronger than the fact, when it is not altered.

But not so with the Arabs. Intelligent and already civilized, associating fact with idea, they conquered in order to propagate their religion; they cleared the ground not so much to wipe the slate clean and destroy, as to build their social edifice more easily. They attacked both the physical and moral worlds, altering the present, the past and the future.

Can you imagine what would have become of the Christian nations of Europe, on which, let's repeat it, the future of the human race rested? What would have become if Islam had enslaved Gaul?

The god of Mohammed would be worshipped where we worship the God of the Christians; the dogma of fatality would be proclaimed where we proclaim free will; our marriage would be oriental polygamy, our churches mosques; our priests would teach the Koran, and the stupid dervish or the imbecile faquir would have trodden the land where our Carthusians and Benedictines lived. Rome, Paris, Vienna and London would be Muslim cities, like Damascus, Alexandria, Tunis and Constantinople. Where would the arts and sciences have taken refuge? What principles would drive mankind along the path of progress, if Mohammedan quietism had replaced in people's minds that ardent appellation of the soul towards a better world, that lively faith in the destinies of mankind, like

that is inculcated by the Gospel?

There's nothing exaggerated about this picture of the dangers of Christianity. If the Arabs had subjugated Gaul, they would have poured in swarms of their co-religionists and created a vital center. Adding emirates in Bordeaux, Toulouse, Lyon and Paris, as they had in Granada and Cordoba, they would have crossed the English Channel as they had crossed the Mediterranean. The Rhine and the Danube would have bent their wet backs under the feet of their warriors, just as the Tagus, the Ebro and the Garonne had done. Their fleets deposited Syrian and African colonies in the Gulf of Genoa. Constantinople, taken by surprise, became the capital or city of the caliphs. Italy and Greece underwent circumcision.

This was the hope of the Muslims; they had been preparing for the realization of their plans for a long time.

What were the Christian nations then? Spain was panting under the scimitar, Italy was without unity, Greece had exhausted its energy in religious disputes, England was in the cradle, Gerrhanic was encircled to the north and east by Slavs, Tartares and other pastoral nations who would have reached out to the shepherds of Arabia and Africa. If Gaul had been conquered, no obstacle would have prevented the waves of Mohammedanism, rushing through Gibraltar, from joining those that would have left from the Thracian Bosphorus. The tree of Christianity was so tender! The south wind would have dried it up in its germ or profoundly altered its products. Europe would have become Muslim faster and longer than it was Roman.

Learned readers, you're familiar with the octopus, a cephalopod whose shape and character have led it to be mistaken for a monster. It has no bones, a cartilaginous body and is easy to cut into in the middle, but it is nonetheless extremely formidable, thanks to the strength and length of its many tentacles. If it wants to seize its prey, it throws one of its long arms at it, then a second, then a third, and so on, until it can no longer escape its inextricable contours. Swimmers are doomed to certain death if, as soon as the first tentacle reaches them, they fail to cut or tear it from the animal's body; if they do so quickly, the astonished octopus throws its tentacles elsewhere or folds them under itself, no longer attacking, and sometimes allowing itself to be snatched up without resistance.

Such was Islam in the eighth century. If it had succeeded in embracing Gaul, it would throw another of its tentacles over Constantinople and Germania, another over Italy, and, joining them together, it would encircle Europe in a deadly embrace.

But France was still watching over the salvation of Europe and Christianity. New Jeremiah, who was about to mourn the ruin of the new Jerusalem, who was already weaving the veil of its funeral, sing Hosanna! prepare the crowns! Charles Martel advances, and in the fields of Poitiers 732 and Narbonne-737, he will crush the tentacle of the Muslim octopus. The hydra of Asia will no longer dare to throw its other arms on Western Europe; for 13.

centuries it will retain the memory of its defeat, gradually withdrawing those it had extended over Sicily and Spain, until the France of another era comes to strike it in the heart, after having cut off its other arms in Egypt, Algeria and Morocco.

In the ninth century, Christian Europe was under constant threat from a double torrent of barbarians. To the north were the pagan Saxons, to the east the Slavs, the Bohemians, the Silesians, the Moravians, the Avars, all seeking to rush into civilized Europe.

Now, the migrations of peoples are like those of birds; when a flock of crows, starlings, swallows, etc., arrives in a country, soon after you see new ones appear, and this continues for years and centuries, until some energetic cause has diverted the course of these migrations.

France saw the danger to civilization if wandering pagans and Slavs penetrated civilized Europe. Once the road was open, these newcomers were followed by others; from the Slavs, the movement spread to the Tartars, the Moguls and the pastoral nations that roamed from the Black Sea to the walls of China. Attila's irruption was probably renewed. The task of saving the Christian world yet again was entrusted to the sword of Charlemagne, and this great prince, after forty years of fighting, diverted the double torrent of invaders. The Saxons were civilized, or partly destroyed, the wandering Slavs were repulsed by the Huns, the Huns by the Tartars, and this flow from west to east taught future emigrants from the plateaus of Asia that there was no place for them in Europe.

In the thirteenth century, Europe was once again invaded by the nomads of Asia, the Moguls and Tartars, who under Genghis Khan had conquered China, India, Persia and two-thirds of the known world, from the Archanglish Straits to the Indus, and from the Carpathian Mountains to the East China Sea. After burning Moscow, Luhlin and Cracovic, after devastating Northern and Eastern Europe and spreading terror as far as Sweden, they who said: "We are clothed with the power of God and Genghis-Khan to exterminate nations," returned to their steppes at the words: "*The French are coming.*" They had kept the ù of Meroveva's axe, Charles Martel's hammer and Charlemagne's long sword.

They knew that the Barbarians could lay Europe at their feet, that the other nations of Europe could submit to the yoke of

barbarism, all of them except France.

In the 5^e , 8^e , 9^e and 13^e centuries, France was the shield and bulwark of Christian civilization. Follow her, and we'll see her remain the sword and flag of this civilization right up to the present day.

In response to the voice of a poor hermit in rags, who tells her of the pain and oppression of Christians in Palestine, she pours streams of fighters into the East, giving her co-religionists in Asia freedom of conscience.

Later she took Luther's reformation under her protection, and this gave the world freedom of examination, the first step in the new era.

For four centuries, it fought against anti-Christian feudalism, the English and other enemies of evangelical equality.

She civilized Canada and Louisiana, helped young America to ride on the chariot of freedom, gave independence to Saint-Domingue, called to light the ancient land of the Pharaohs, raised enslaved Greece to the rank of European nations, and forced immobile Africa to enter the path of progress.

Embryonic France, feudal France, absolute monarchy, republic, empire, constitutional monarchy by legitimacy, or constitutional monarchy by right of the people; in all eras, whatever the form of its government, we see it working for the progress of civilization, either as a shield or a sword. In the four corners of the world, she has sown the bones of her people, sometimes ardent crusaders, sometimes fervent missionaries, here intrepid sailors, there courageous soldiers. Châlons, Poitiers, Narbonne, Charlemagne, the Crusades, America, the Convention, the Pyramids, Heliopolis, Staoucy and Constantin^e - these are the beacons that generations, swept along by the torrent of time, will look to for generations to come. Everywhere she has shown herself generous and selfless, obeying her national genius and her

mission of devotion. It has not been
It has always acted without any ulterior motive of material interest.
This is the sign of a true apostolate..

So, *daughter of the Church*, be always France, as long as there is a generous idea to promulgate, a nation to emancipate, oppressed people to help! Walk always in the path marked out for you by the finger of God. In sowing kindness, you will reap ingratitude; but that is the destiny of all benefactors. Don't mothers have ungrateful sons? And aren't missionaries immolated by the men they came to instruct? One day, not far off, hatred and envy will gather storm clouds over your head: march on, march unwavering towards your noble goal. In the face of leagues and coalitions, call upon the pen of your writers and the sword of your warriors; evoke the memories of your history and think then of Bouvines, Fornovo, Cerisola, Denain, Fontenoy, Zurich, Valmy and Austerlitz!

CHAPTER IX.

USEFULNESS AND NECESSITY OF CB DEPOSITS.

To see just how useful cross-breeding is for the betterment of mankind, or rather, just how indispensable it is, let's look at some facts from ancient and modern history.

Rome acquired such colossal power because, from the outset, it was influenced by cross-fertilization. Its first inhabitants were an amalgam of the peoples of Italy and the Mediterranean basin: Troyens, Etruscans, Umbrians, Volscians, Iberians, Greeks, etc., etc., etc. Each time a city was conquered, clh' transported its inhabitants within its own walls: it absorbed them, and, by absorbing these various nationalities, ingested new skills.

Given this fusion, it had no racial prejudices: it accepted as leader and legislator every man of merit, whoever he was. Thus, Romulus, bastard and brigand; Numa, philosopher; Lucamon, son of a Greek merchant exiled from Corinth; Scrvius Tullius , son of a servant.

Each had a special character, depending on the environment in which it had lived,

USEFULNESS AND NECESSITY OF CROSSINGS. 201 transmitted this character to their laws. The result was an early blend of aptitudes which, harmonizing together, imbued the Roman nation with a type of generalization the most complete in antiquity.

Romulus, Tullus Hostilius, Servius Tullius gave him a love of combat, a desire for conquest, political institutions and military organization;

Numa and Ancus Martius, love of work, agriculture, order, submission to the law, religious and civil organization;

Lucamon, known as Tarquin l'An- cien, gave him a taste for public monuments.

And each of these aptitudes took root without difficulty, as the population had neither genealogical prejudices nor fixed national tendencies.

The diversity of material and immaterial faculties was thus born. The interplay of these faculties ensured Rome a marked superiority over all the other peoples of the world, who did not originate from a fusion.

This was the real cause of his power.

But these elements, though varied, were all emanations of the brown race. The elements of the blond race did not mix with them. As a result, the former predominated to such an extent that, finding themselves without a counterweight, they degenerated into vices, i.e. *overdeveloped inclinations*.

Thus, cruelty and physical love, attributes of the brunette, not being countered by the opposite attributes belonging to the blonde, namely sympathy and chastity, produced the overflow I'm recalling here.

Here's how these organic inclinations became vices.

Antipathy and physical love, spreading geographically from fathers to children, eventually became cruelty and fornication.

These passions became embodied in the physical and moral being of the population, and led to the decadence of the empire.

Indeed, never in any known epoch was the depravity of human nature so profound or so universal as it was among the Romans, from sixty years before Christ to the fifth century of the Vulgar Father.

Tiberius, Caligula, Nero, Commodus, Heliogabalus - princes tainted by cruelty and debauchery, yet elevated by the cowardice of contemporary historians to the rank of divinities - are too well known to need mentioning.

With the exception of Antonin-le-Picux, Marcus Aurelius, Alexandre-Severus and a few others, the vast majority of emperors were cruel and shameless. I'll take the best.

Caesar, the most complete man in antiquity, was named Queen of Bithynia: the wife of all men and the husband of all women.

The divine Octavian was famous for his many adulteries, and was the gilon of Caesar and Hirtius. He liked to see his victims die, and he himself cut the 5 eux of Praetor G al lins.

The good Titus, in his youth, was cruel and debauched. He spent his life among eunuchs and libertines.

Constantine, portrayed as a kind of saint and a true believer, was a monster of cruelty! He committed perjury a thousand times over and murdered his own family.

Who doesn't know about the adulteries and incest of the wives of the imperial families, the Livias, the two Julias, the Messalines, the Agrippines, the Faustinas?

From the highest ranks you descend to the lowest rungs of society; everywhere you see cruelty and lust. From patrician to slave, it's a huge chain of blood and fornication.

At every major event, hundreds and often thousands of gladiators, prisoners and condemned men were slaughtered in the circuses or delivered to the teeth of ferocious beasts in Rome,

Nîmes, Arles, Carthage and Antioch. Across the empire, applause was universal, joy radiated from every face, when torrents of blood and pain were poured out on the arenas: when, for example, ten thousand gladiators perished at Trajan's festivals, one thousand were killed at the hands of Commodus, two thousand were massacred at Philip's games. Roman historians speak of these monstrosities with a carelessness that proves just how ferocious their morals were.

The whole world was called upon to satisfy this fury of murder and suffering.

Donkeys, dogs, goats and birds were trained to indulge their incredible venereal appetites. The scenes that a satyriasic madman described in his books *Justine and Juliette* were often put into practice.

In short, for four centuries the Roman population was plagued by epidemic bouts of erotic and homicidal insanity.

Time and again, emperors issued edicts against debauchery. Pontiffs, augurs and vestals often sought to reform morals, and anathematized the guilty in the name of the Capitoline gods. Their efforts were fruitless. Depravity continued unabated; it had become second nature. -

The Christian religion, for all its moral purity, was no more successful. A few elite men lived chastely and charitably; but the majority, though Christian, participated in the general overflow.

See what Salvian says, who protested by his life and writings against the deregulations of his century.

"What is the whole assembly of Christians, if not a receptacle of vices? For what do we find in the church but adulterers, fornicators, debauchees, thieves and homicides? What is the life of merchants? fraud and perjury. That of magistrates? iniquity. The military? plunder.

"In circuses, ferocious hosts are stuffed with human flesh. Men

are torn apart to the delight of spectators. In theaters

USEFULNESS AND NECESSITY OF CROSSINGS. 205 eyes are soiled by obscene pictures; ears, by impure speeches; voice and gesture recount shameful things. It is all impurity and turpitudes."

The brown race was thus corrupted without resources. With corruption had come a strange blindness of intelligence, despair in all hearts, and a complete dissolution of social bonds. Left to its own devices, it could not regenerate itself; it necessarily needed the help of some organic inclinations that did not exist within it.

Cross-breeding was essential. Cruelty and physical love had to be countered by opposing aptitudes. So the blonde race was set in motion. It poured streams of population into the regions that the brunette had hitherto occupied alone: Italy, southern Gaul, Spain and North Africa.

The irruption of the blond race should not be attributed to natural causes. The philosopher must see in it a providential work, manifestly revealed to man.

In fact, the countries where the vices of the brown race had taken the deepest root were those where invasions were most frequent, where the blond race wreaked the most havoc and dominated the longest.

And this was because it was necessary, in the interests of human regeneration, for chastity and sympathy to clear the way, whatever their material strength through numbers and authority, and whatever their ability to influence others.

time, in a long stay, to extirpate their rivals.

The empire's population had risen to one hundred and twenty million men, the vast majority of whom were of the brown race: yet plague, famine, earthquakes, war, floods - all the vengeful scourges that God shakes upon peoples - took sixty million souls from it in the fifteen years from 250 to 265. The most devastated cities were those in which lechery and cruelty had been most pronounced: Rome, Antioch, Marseille, Carthage and Alexandria.

It is estimated that two hundred million hdin- riies fell victim to these plagues during the sixth century.

Now, this reduction in the number of the bruiiè race was necessary; for, being infinitely more numerous than the* blonde, it would have absorbed the latter, or would necessarily have inculcated it with its natural vices. This would have made human regeneration impossible.

Moreover, she had to be punished, for she had prodigiously developed the ideas of the flesh, and had materialized too much.

Among the nations invited to join in the destruction of the Roman Empire, those with the physical and moral characteristics of the brown race passed through like a torrent, but did not establish themselves on the empire's lands.

So the Huns, who were brown and shameless, did not come to mix their blood with that of the popu-

USEFULNESS AND NECESSITY OF CROSSING. 207 talions of the Roman world. This would have given too much extension to the organic defects of the brown race. The nations that founded settlements were those that offered a high degree of the organic attributes of the blond race. These were the Franks, the Vandals and the Gotlis, whose chastity is extolled by all historians.

The Greeks were as morally perverted as the Romans, but they were less cruel. They were eminently artistic; in this capacity, they sympathized with misfortune: heavenly vengeance weighed less on them. Their sons still survive, while the Romans, who once numbered twenty million souls, have totally disappeared.

The harmony of these irruptions is therefore too superior not to be attributed to a judgment from God.

The blond race carried with it sympathy, chastity, spiritualism and sociability. This enabled the Gospel to spread and save mankind! The brunette race failed to understand this, blinded as it was by the cult of the material.

She hadn't understood him either, blinded as she was by antipathy. Were they in the true spirit of the Gospel, these anchorites who, like Pacôme, Hilarion, Paul and Anthony, took refuge in the deserts of Thebaid and Palestine, where they lived in isolation and austerity?

They belonged to the brown race: as a result, they gave in to temperamental attractions. In

In their voluntary self-inflicted torments, I see the spirit of cruelty; in their sequestration from the world, I see the spirit of misanthropy emanating from antipathy; in the simple acts of their penitential life, I see the spirit of blind credulity; in short, all the organic attributes described above.

Asceticism is one of the attributes of the brown races. The populations of India, Central Asia, China, Japan, Palestine, Egypt, Italy and Spain are proof of this.

Wherever you see a lot of cenobites, be they gypsies, bonzes, talapoins, Brahmins, Buddhists, Lamites, Christians or Mohammedans, you can conclude *a priori* that the brown element predominates in the population.

Indeed, the brown race is characterized by a natural antipathy and credulity. And these are the main causes of cenobite life. Ireland was once called the Isle of Saints, because of its many monasteries. I demonstrated earlier that its inhabitants came from the Iberians*.

The Babylonians, the Egyptians, the Corinthians, the ancient peoples whose institutions publicly honored the generative act, are in this category. For, whatever is done, a people's institutions are always a more or less accentuated emanation of its temperament.

¹ -See observations on the breeds of southern Europe and A frique septentrionale, in an earlier chapter.

Can we deny the necessity of race mixing in the face of the facts of ancient and modern times?

Mixing is the main cause of the strength of nations. Europe alone dominates the rest of the world, because it has blended better than other continents.

In a few centuries' time, the United States of America will be the first among all peoples, because its population will be made up of the most complete amalgam of all the amalgams that have taken

place.

Primitive races, in the presence of interbreeding races, are inevitably destined to perish if they don't interbreed.

Look at what's happening in America.

If the native of the north wants to settle on the land, if he wants to become civilized as the Cherokees wanted, the crossbred race follows at his heels, overruns him and soon suffocates him. If, on the other hand, they want to remain indigenous, the same race chases them away and exterminates them through hunger, bullets or brandy.

In the south, the Spaniards destroyed an immense number of Indians; however, these tribes still number between seven and eight million inhabitants. They are constituted as powerful nations, and can defend themselves against the Europeans.

Now, the northern native perishes because, on the one hand, he's unsympathetic to fusion; because, on the other, he's faced with a race that's the offspring of several others.

The southern native resists, because he is not an-

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tipathetic to fusion, and that, what's more, he's dealing with a race that's less mixed than the Anglo-American population.

In the coming struggle between Mexico and the Anglo-Americans, the final result will certainly be in favor of the latter, because Mexico has a population made up solely of Spaniards and Indians, while the Union has a population made up of Germans, English, Irish and French; in short, it comes from a superior amalgam.

If I wanted to go into the subject of cross-breeding in depth, I would have a number of practical applications to draw on; since I only wish to set out a few of my opinions on the subject, I will confine myself to the following applications, which are of the greatest interest to social progress.

Royal families exert great influence on the people they are

called upon to govern. It would therefore be very useful, in the interests of civilization and the happiness of mankind, to properly manage the cross-breeding that takes place within these families.

The best crosses are between brown and blond breeds. One will give what the other lacks, the aptitudes will be more numerous, and the product will be more perfect.

If the sovereign ruler of a great northern empire, instead of being red, were brown, he would naturally be more benevolent, less angry, less irritable, less raging: the peoples subject to his empire would be less mistreated.

If his father had married a dark-haired woman, said

USEFULNESS AND NECESSITY OF CROSSINGS. 211 emperor would not have had this temperament of the exaggerated blond race. He would have been more in control of himself, and less judgmental *ab irato*.

The queen of another people, blond herself and somewhat lymphatic, married a blond man. Now, her children will be blond, probably lymphatic; as a result, they won't have the balanced aptitudes they would have had if they'd married a dark-haired man. It would have been better if she had married some nabob from India.

Whether men are kings or beggars, they remain subject to the laws of animality. The body is the organ of the intellectual faculties: and if it has a collection of perfect organs, the intellectual faculties will be all the more numerous and complete.

So, in the present situation, it is important to obtain, by crossing royal families, the most perfect products possible. It is up to physiology rather than diplomacy to form these alliances.

So, whether an emperor, king, archduke, etc. etc. if he is blond with white skin and blue eyes, marry a brunette woman with the physical attributes of the brunette race.

If he's lymphatic, let him marry a blanco-quar-"teronne.

If he's an albino, let him marry a mulatto.

In the latter cases, the children will have less white fluid, a blood richer in fibrin, more muscular vigor and less general debility- 14.

from which will necessarily result a more complete moral and intellectual state.

Thus, it should not be among families with coats of arms that the generators of kings should be sought; it should be among individuals of good race, whoever they may be, provided they have the type of the race opposite to that of one of the spouses.

Or, as I said, blond with brunette, and *vice versa*, etc., etc., so as to obtain a mixed-race type.

Crossbreeding will bring humanity more progress than the best institutions.

The human race, whether as a family, nation or race, inherits the physical and moral aptitudes of its ancestors. Innumerable examples prove that individuals born of parents who are thieves, debauched, vagabonds, or simply phthisic or insane, have a predisposition to these vices or infirmities, even if they are raised outside the paternal environment.

If we were to draw up a genealogy of the people who populate our prisons, reformatories and jails, we'd see that most of them count criminals among their ancestors.

Breed a downward-facing dog, a hound and a pure-bred sheepdog in exactly the same way: at first, you won't observe any obvious differences in their tastes. One, when confronted with game, points to a halt; another, on the contrary, takes to running; the third, indifferent to game, shows joy in herding.

Where does this apti-

India that nothing has developed? What is the source of this differential inclination that a common education seemed destined to extinguish? They come from the generators. Each of these dogs

has received instincts from its fathers by generative transmission, just as it has received the external shape of its body, such as its head, tail and coat. Each of them was born with forms that you recognize as different: so, too, each must manifest instinctive or intellectual operations distinctly.

The same is true of human families. Some are naturally, hereditarily inclined to vagrancy, others to theft, some to insanity, others to violence, etc., etc., etc., etc.

The influence of heredity has also been enshrined in the following adages: *Good dog hunts good breed; like father, telfds.*

The heredity of physical and moral aptitudes among nations or races is more obvious to us.

Indeed, peoples who have survived from time immemorial now have the character of their forebears.

The Chinese of modern times are as stationary as the Chinese of ancient times. The nations between the Indus and the Ganges are as peaceful as in Alexander's time. The French are battlers like the Gauls. The Albanians are undisciplined and quarrelsome like the Thessalians, from whom they are descended. The modern Greeks are turbulent like those of Athens, Corinth and Thebes, impatient as they were for national unity. The Jews have always shown a pronounced aversion to seafaring; yet they have continually inhabited the seashore; yet they have lived under every conceivable regime. The Normans and people from the banks of the Rhine love to roam the world, to try their luck in other climes like their first parents. Today, they emigrate to America, just as the Robert Guiscards and Bohemonds once emigrated to Sicily and the Orient. The Bohemians of the nineteenth century, in Spain, Hungary, Russia, the Barbary states and Turkey, are as passionate about the wandering life as those who roamed Europe during the Middle Ages.

Finally, the history of mankind lets you see generations succeeding one another, but national characters perpetuating

themselves identically with blood.

Children of savage tribes were often brought up in the midst of civilization from an early age; some of them even shone among the enlightened world, but sooner or later the blood of their forebears was awakened. In the midst of pleasures, they felt vague anxieties, desires of which they were unaware. If a circumstance placed them in the environment where their parents had lived, then they became savages. Naked, tattooed, living on deprivation of all kinds, they nevertheless found themselves happier than in our cities.

Thus, in individuals and nations, education and institutions attenuate and suspend the action of the

USEFULNESS AND NECESSITY OF CROSSINGS. 215

innate inclinations, but very rarely do they succeed in destroying them. Sooner or later there comes a crisis when these innate inclinations come into play.

Do you want to modify or even destroy the physical and moral aptitudes of the human species more surely and more rapidly than through institutions? Well, use crossbreeding. With this method, you'll succeed more surely, since you're bringing in new organic elements: consequently, you're bringing in new faculties.

Here are people, either individuals or peoples, inclined to a wandering life: cross their children with those whose parents are naturally passionate about fixed habitation, i.e. Russians and Bohemians. Here are others who are naturally stationary: cross their children with individuals whose parents are characterized by a love of innovation, and so on. Imitate the gardener who wants to obtain a fruit from a wild plant: instead of wasting his time cultivating this wild plant, if he acts rationally, he will put a fruit tree graft on it. Then he'll get a harvest, because by grafting he's brought in a new element, which, combined with the old, has formed a new being.

But crossbreeding in the human race is a graft.

Famous legislators whose memory we venerate understood its influence.

Moses, wishing to perpetuate his religion unalterably among the Hebrew people, forbade any interbreeding between his followers and other nations. In this way, he succeeded in imprinting his race with a typical character, and in particular in distancing it from the cult of idolatry by destroying its taste for statuary and painting. If he had allowed alliances with neighboring nations, then these nations, which were naturally inclined to represent the divinity in images and statues, would have inculcated this tendency in the children of their blood and Israelite blood. Then the Hebrew people would lose their aversion to statuary and painting, and insensibly become idolaters, like the Egyptians, Syrians and Babylonians.

By not crossing, Moses further isolated the Jewish people in order to preserve within them the idea of God's unity.

The Catholic Church, which in its discipline has often prescribed the rules of perfect hygiene, both physical and moral, has on the contrary forbidden marriage between close consanguines, in order to avoid the isolation to which any race descended from the same forebears necessarily tends, and so that interbreeding outside the same family would multiply relations between men. In other words, by forbidding intermarriage between relatives, the aim was to extend the bonds of brotherhood, or at least sociability, between all men, whatever their race.

Politics, administration and philanthropy must rely on crossbreeding. Through them, they will obtain from the first generation the inclinations and character they want to obtain.

Consider the following example,

For 60 years, statesmen, philanthropists and thinkers in Europe and America have been striving to destroy the slavery of blacks by

whites. They have spared nothing to achieve this laudable goal; they have used words, writings and institutions.

In Sierra Leone, England has spent an enormous sum since 1787 to improve the lot of the negroes: it is estimated at 400 million francs.

In Liberia, a society of Anglo-American philanthropists, since 1821, has founded a colony of free blacks; schools, libraries, learned and industrial societies, full freedom to govern themselves, all this has been granted.

To date, however, results have fallen well short of expectations.

The free men of Liberia, who were to spread civilization among the peoples of their race, who were to seek ceaselessly to abolish slavery and introduce the sentiments of humanity, the resources of industry and instruction into the bosom of barbaric Africa, remained carefree, enemies of work. More than once, they have been seen arming slave traders and running the trade themselves.

In Sierra Leone, when the blacks taken from the slave traders have completed their period of forced labor, imposed on them by the British authorities as a condition of their emancipation, they no longer want to work, and more often than not they aspire only to own the indentured servants they treat as slaves.

In continental and insular America, notably Brazil, the United States, and the French and Spanish West Indies, most freedmen do not improve through the enjoyment of their freedom: on the contrary, they become drunkards, and remain lazy, unconcerned about their future and that of their families.

From 1780 to 1789, Saint-Domingue traded an annual turnover equivalent to 500 million of our current currency. The island's prosperity was marvelous. But since the Negroes became free and formed a self-governing nation, public prosperity has disappeared. Toussaint-l'Ouverture and the other chiefs who have succeeded him in power under various names and attributions have not yet succeeded in instilling in the Haitians a love of work and making them understand that

toil and well-being are more worthy of man than idleness and misery.

The black race, by virtue of its physical and moral organization, is necessarily inferior to the white race. This inferiority is not only due to the social state under which they live, but also to their intimate, organic nature. Wherever it is examined, it is found to be carefree, lazy, given to physical love, strongly inclined towards polygamy, superstitious and lacking in reflective faculties, with far too much imagination and little judgment: on the other hand, it is good, cheerful, faithful and has excellent qualities. Here in North Africa, she is not mistreated by institutions or prejudices. She enters families and often exercises all the rights of freedom. However, despite these fortunate conditions, she persists in her relative infirmity and needs to be guided: left to her own devices, she deteriorates and allows herself to be exploited.

With the exception of a few peoples, such as the Dahomeys, the Achantis, who offer a focus of civilization drawn from themselves, all the others, over a surface area of forty degrees of latitude, offer nothing more than a civilization borrowed from Muslims, the ancient Egyptians, the Europeans, or present nothing more than a long series of stultified, anthropophagous, barbaric men.

This is because the best institutions, the most complete freedom, the surrounding environment, whatever it may be, in short all the previous circumstances you can imagine, will have little or no influence on the physical and moral organization of this race. Thus, the shape of the skull will not change, or only very slowly, the thickness of the bones of the head will not decrease, or only very slowly, the volume and activity of the brain will not increase, or only very slowly, the attraction of work will not be imprinted on it, the reflective faculties will not increase, or only very slowly, and the lips, nose and skin will certainly not change.

That's why she'll inevitably be inferior to whites in beauty,

intelligence and productive creations. In their presence, she will inevitably admit her inferiority.

But this inferiority, which philanthropy, history and the and physiology cannot ignore, inevitably leads to racial oppression. Whites and Negro-white half-breeds oppress it with cruel perseverance. The Europeans attack it from all points of maritime Africa; the Arabs from Asia from Zanzibar, the Egyptians from Sennaar, Dongolah and Kordafan; the Barbary tribes from Bournou, Soudan and Sénégal; the half-breeds, such as the Fellatahs, hunt it down on the banks of the Senegal, Gambia and Niger rivers; the Touarik hunt it down along the entire southern edge of the Sahara. Four hundred thousand blacks were repeatedly abducted in one year, both by land and by sea. The average ternie has long been 150,000 handed over to slave traders, and 150,000 killed in the wars caused by the slave trade.

How can we stop this scourge?

It will be impossible to prevent this in Central Africa for many years to come. What influence will we be able to exert over the Fellatahs, the Touarik, the Barbary tribes, either from the oases or from the right bank of the Senegal?

So, let's wait for some mysterious path of Providence, some unforeseen crisis of humanity to abolish the slave trade and slavery in the interior.

But outside Africa, in America, there are seven million black people, enslaved or deprived of all their rights. It is to them that we can bring a salutary remedy.

This remedy is to raise the race from its inferiority by introducing new elements into it.

USEFULNESS AND NECESSITY OF CROSSING. 221 In other words, it's *deforming crossbreeding between her and the white race*.

Let governments, abolitionists and all those who take to heart the misfortunes of slavery work to develop crossbreeding. Then, from the very first generation, half-breeds will emerge who will have within them the aptitudes lacking in the black race.

Let's suppose that in one or two centuries' time, the three million black slaves living in Brazil, and the 2 million 700 thousand living in the United States, are replaced by mulattoes: then the new race, gifted with new faculties, with the intelligence of the white and the imagination of the black, will certainly no longer need protectors. It will be able to conquer its freedom and, in the face of the partisans of slavery, constitute a powerful nation. Then it will be able to use words and writings as well as iron and fire against its oppressors, and one or the other of these methods will be a just reprisal, an equitable necessity. She will undoubtedly be able to bring her social transformation to a successful conclusion, and hold her place among civilized nations.

In some river valley of South America, a nation of colored men will one day settle. There, like the ancient Egyptians who came from a black-white mixture, they will astonish our great-nephews with the marvels of their civilization.

Brazil is the country that seems destined for this phenomenon. This is where the mulattoes of the

Anglo-American confederation of Mexico and the Spanish islands.

The white race has great difficulty living and perpetuating itself on equatorial lands. There, it loses both its material and immaterial faculties. However, as these lands are admirably rich, I am convinced that they were not created to remain worthless in white hands. It will be the colored race, since it does not lose its faculties below the equator. Like whites, they do not suffer from the enervating sweating, the organic or physiological alterations of the liver, the alternating somnolence and over-excitement of the intelligence; in short, the diminution of moral, reflective and physical faculties.

Crossbreeding is therefore the best mode of emancipation and reformation. Truly philanthropic statesmen must take this seriously.

Let the laws give freedom to the black race! This race, given its organic inferiority, will either not advance in civilization, as in Haiti, or will inevitably fall under the more or less disinterested tutelage of a European power. If a white graft is implanted, then, I repeat, it will emerge from its infirmity, and even become superior to whites in the equatorial zones, then it will function as an independent nation in terms of ideas and facts.

Following this principle, which is indisputable in the eyes of human physiology, Haitians should take

UTILITY AND NECESSITY OF CROSSING. 223 white women of any condition or nation, and give their wives to whites of any condition or nation.

In other parts of America, where whites and blacks come into contact, nature itself pursues its goal of perfection through the mixing of the two. Every year, the number of colored men increases rapidly, especially in Brazil, then in the United States. The libertinism of whites turns to the benefit of perfection, by producing mulattoes: thus nature in its systematic harmonies makes use of corruption, of the dissolution of certain bodies, to create a more perfect work.

As for the sea trade, it can easily be abolished. Let England and France enact the following law:

All slave ships, regardless of flag, are pirates. French and English cruisers are enjoined to sink it thoroughly if it defends itself, and to take up arms only if it makes no defence.

This will be a principle and a fact of retributive justice more effective than all protocols, than all diplomatic notes. A war sustained in this cause would be a truly holy war.

Cross-breeding makes breeds more beautiful, both physically and mentally.

Judge by the following evidence:

The Negro has woolly hair, a receding forehead, prominent cheekbones, large lips that protrude into the muzzle, a blunt nose, and bones in the skull.

The head itself is elongated in the anterior-posterior direction. The muscular system lacks exact proportions. The skin is black and has a penetrating *sui generis* odor. The physiognomy is similar to that of certain apes, oranges and chimpanzees.

From the first crossbreeding with the white race, some of these characteristics disappear. The mulatto's hair is curly and long, but not woolly. The forehead becomes straighter, the cheekbones less prominent and the lips thinner, forming an arch. The nose is less pronounced. The cranial cavity has widened, and the skull bones are thinner. The whole body is better proportioned. Skin is blackish-brown, with less odor. Facial features are closer to Caucasian. Physical and moral faculties increase in number and activity.

In subsequent crosses, the Negro type fades further and further. By the fourth, white type has absorbed black type.

This embellishment exists not only in Negroes crossed with whites, but also in other races mixing with each other. ..

Thus, it has been demonstrated that the negro allying himself with the American aborigine gives birth to a half-breed who, in material and immaterial aptitudes, becomes superior to his parents.

The same is true of half-breeds of Chinese and Oceanian blood, either Malay or Javanese.

The same is true of half-breeds of Mongolian and Indian blood.

The Kalmyks are the people in whom the typical characteristics of the yellow race are most strongly accentuated.

Their eyes are oblique and small, rather like the eyes of wild boars; their noses are crushed, their faces flattened, their ears very large and detached like the ears of foxes, and their skin yellow. They are eminently indolent and stationary. However, when they interbreed with Indians, they produce half-breeds, who resemble European nations in both physique and morality.

In the current state of ethnological science, we can establish in principle :

1° *That between two breeds that amalgamate, the more beautiful reproduces its type in preference to the uglier;*

2° *Two ugly races that amalgamate nevertheless produce a half-breed more beautiful than their father and mother.*

We shouldn't be surprised by this generic law, because nature is constantly striving to perfect humanity.

Four generations of crossbreeding remove the organic characteristics of the breeds.

Thus :

1° The mulatto is born of a white man and a Negress;

2° From a white man and a mulatto woman comes the black-white quarteron, which has three-quarters of the white element and one-quarter of the black element imprinted in its entire organization;

3° From a blank and a quartertone comes the octavo

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white-black, which has seven-eighths of the white element and one-eighth of the black element;

4° From a white and an octavo is born a perfectly white individual.

The same phenomenon occurs in black-white crossbreeding. Four filiations bring the white type back to the black type.

Thus :

1° From a Negro and a white woman comes the mulatto;

2° From a Negro and a mulatto comes a quarter Negro-white, i.e. an individual with three quarters black blood and one quarter white blood;

3° The octa- von negro-white, i.e. an individual with seven eighths black blood and one eighth white blood, comes from a negro and a quarter;

4° From a Negro and an octavo comes a true black, with frizzy,

woolly hair and a *sui generis* odor.

These facts have been recognized as accurate since the end of the last century. Buffon quotes them without admitting their authenticity. As for me, I can assure you that they are real, because in Algeria I confirmed them by examining several samples of each species.

Four generations absorb a race - that's the general law. But this absorption is not always full and complete. Sometimes it is irregular.

So sometimes, in the fifth generation, the product of an octavo crossed with a white man will offer some hint of the Negro element in his features. The shape of the nose, for example, will mark him out as a man of color. This is because, in the

In this case, the mother has played a greater role than the father in the procreation of the individual.

At other times, grandchildren return to their grandfathers.

This is why, exceptionally, in the fourth and fifth filiations, absorption is not so complete that a physiognomist cannot recognize it.

From the facts I've given in this and the previous chapter, it's easy to see why crossbreeding is so useful.

It's the most powerful lever with which to lift humanity.

Cross-breeding will destroy civil and international wars, slavery and the oppression of one race by another, and create universal brotherhood between all men in the future. It will resolve the question of climate control. For, in fact, a race that cannot perpetuate itself generafively in a given climate will do so as soon as it combines its blood with that of the natives'.

¹ Europeans rarely reach the third generation in Egypt, Abyssinia, India, West Africa, the tropics and Brazil. By the second generation, families are extinct in the vast majority of cases. However, if Europeans in each of these countries amalgamate with the natives, they will be able to propagate their race through cross-breeding.

CHAPTER X.

DISAPPEARANCE OF THE MUSLIMS, WHO WERE SUBJECTED TO THE POWER AND CONTACT OF THE CHRISTIANS.

I'll leave aside the Muslims of inferior races, because their relative inferiority naturally explains their disappearance: I'll take those who belong to the best organized races, i.e., the Arabs and their half-breeds, like the *Moors* of Spain; the Turks and their half-breeds, like the *Turcomans* of southern Russia.

At the beginning of the fifteenth century, two million Muslims inhabited the Iberian Peninsula. Within two hundred years, they had all disappeared.

Here's what happened:

When the Christians took over a territory, the wealthy or fanatical part of the population left their homes: they went to Africa, Turkey or Egypt, preferring exile to submission. The poor or less fanatical portion capitulated, but their submission was only apparent. Obedient to the imperious precepts of the Koran, they would rise up when the occasion was favorable. On several occasions, it compromised the future of the Spanish monarchy.

That's why the Christians, seeing in her irreconcilable enemies, subjects in permanent conspiracy, waged a war of extermination against her, hatred for hatred, and finally decreed her general expulsion.

But this conduct was absolutely essential. The Muslims were becoming a thorn in the heart of Spain. They were a constant cause of trouble, and always ready to provoke a Moghrab invasion of Europe. So the Spanish people and politicians, Ferdinand the Catholic,

Cardinal Ximenès, Charles the Fifth and Philip II, had to do everything in their power to get rid of them.

They were right to say: "Become Christians or get out of the country. Indeed, in the name of morality, Spain had to reject the seraglio; in the name of politics and its own preservation, it had to reject a stumbling block.

In the eighteenth century, the Muslims of Eastern Europe numbered fifteen hundred thousand souls. Known as the Tatars, they stretched from the banks of the Danube to those of the Don. A single tribe could muster eighty thousand men; together, they could raise four hundred thousand soldiers. They often caused Moscow and Warsaw to tremble. Poland, under Sobieski, fought them for forty years, with alternating successes and setbacks. Little Tataria, governed by the Crimean Khans, was a powerful nation.

Crimea and Bessarabia were covered with towns and villages. The plains of the Danube, Dniester and Dniestr rivers were teeming with babitails. These people lived by trade, industry and agriculture. Their trade was one of the most important in Europe. Their exports of wheat, cattle, wool, resins and various products from eastern Asia were reminiscent of the splendor of Genoese trade on the Black Sea.

In 1736, a Muscovite army conquered the Azof and Pont-Euxin provinces. From that moment on, the population began to collapse. Some emigrated to the Caucasus, Turkey, Armenia and the steppes of the Caspian Sea. Others perished fighting the invaders. Division and war broke out between the tribes. Lands are no longer cultivated; trade ceases; famine and epidemics wreak havoc.

In 1783, the authority of the Khans was replaced by that of the Czars. By decree, Little Tataria was converted into a Russian province.

Since then, Moscow's rule has been peaceful. The government

has tried in vain to assimilate its new subjects. Smallpox, drunkenness, venereal disease and food shortages, the result of idleness, are making large inroads. Today, the Muslim population is reduced to one hundred thousand souls.

However, Russia did not want to Christianize them. The desire for revenge, expulsion and proscription against them did not enter into its policy; it left them with their customs, their religion and their social organization. Nevertheless, the gradual annihilation of these peoples continues.

Now here's what's happening in Algeria:

In peace. In the cities, as soon as we arrived, the fanatics, out of innate hatred for Christians, withdrew with their families to Morocco, Tunis, Egypt, Turkey or a few points inland. Those who remain, as a result of our presence, experience new needs. The cost of living increases, and their resources become insufficient. -So they sell their houses, then spend the proceeds on debauchery, or live idle, drawing each year on their capital. Soon deprivation and misery reach them, leading to illness and death. In Algiers, Blida, Coléa, etc., etc., I have seen natives, once rich, who would rather eat boiled mallows and nettles for several days than work.

Others, embracing the wrong side of our civilization, indulge in alcoholic beverages without restraint, and die victims of their excesses.

Others were sent to prisons in the metropolis as thieves.

Moorish women don't learn to be women; they don't want to work as servants. Those who have no property are forced to resort to prostitution to survive.

When they do become pregnant - which is rare, as prostitution leads to sterility - they either have an abortion, so as not to lose the benefits of their profession; or they kill their child, so as not to have an extra mouth to feed.

In the countryside: if we create a village near a tribe, some of the inhabitants have already sold their land, or have been expropriated for public use, or have emigrated voluntarily. Of the remainder, these have become marauders; sooner or later they fall under the hand of justice, who takes them to the prisons of France, where, as a work of high politics, they are detained on the islands of Sainte-Marguerite. They no longer farm, unable to withstand European competition. The entire tribe, no longer possessing the same amount of land for grazing, sells its livestock; the result is a weakening of its means of existence, followed by misery and death.

At war. Depopulation is more considerable.

Does a population want to join us? By this fact alone, an internal division arises; the exalted call for war, the pacifists for peace. The result is brawls, men killed, emigration and disorganization, even before our direct intervention.

Is she submissive? She soon rebels, because that's her inner nature. She slaughters those at home who are devoted to us. In turn, we punish them. Our columns are launched and kill a greater or lesser number of rebels.

Thus, in town and country, in peace and in war, our contact inevitably produces the disappearance of Mohammed's followers. This is inevitably brought about by emigration, changes of ownership, misery, disease, raiding, murder and its suppression by insurrection, and a host of other accidents that our presence causes.

Certainly, whatever ignorance or bad faith may say about the facts of Africa, we were more humane than we should have been. We have not used the right of conquest or the right of war.

A few months ago, a hundred thousand souls in the provinces of Algiers and Oran succumbed to our will. All we had to do was rigorously ban the sale of cereals and other foodstuffs. The many

tribes guilty of the blackest treason had had their harvests ravaged by locusts in 1845. In 1846, drought and raids had destroyed both remaining crops and supplies. As early as last September, an immense multitude was infallibly tortured by famine, had we forbidden the sale of the wheat that European trade brought to our ports.

Now, we had every right to use famine; for if it is permissible among civilized peoples to starve a city, to destroy the food stores of an army or a population, if it is permissible to blockade a kingdom or an entire continent, how much more so was it permissible for us not to feed men or tribes who, twenty times traitors and twenty times spared, proclaimed in deeds and words *eternal war against Christians! complete extermination of the infidels! their death opens the gates of paradise to us!* and who will undoubtedly take up arms again within the next ten years.

Publicists and reason have established this rule of the law of war:

It is permissible to do the enemy as much harm as possible, in order to weaken him and prevent him from continuing the war.

If, despite its extreme indulgence, the number of Muslims is inevitably decreasing, how much faster will their disappearance be when we rigorously apply this right?

One day in the future, perhaps we will? And, without violating the laws of morality and international jurisprudence, we will be able to fight our African enemies with gunpowder and iron, combined with famine, internal divisions, war between the Arabs and the Kabyles, between the tribes of the Tell and those of the Sahara, with brandy, corruption and disorganization. This is the easiest thing in the world. Without shedding blood, we can decimate them every year, by attacking their means of food, by monopolizing their commodities, then by closing off their supply

routes, by cutting down fig and cactus trees all over Algeria.

CHAPTER XI.

FRANCE'S REVOLUTIONARY AND DEMOCRATIC MANDATE.

A thorough understanding of our history and our national aptitudes demonstrates that France has been given the mandate to revolutionize the world, that is, to summon the nations of the world to freedom, equality and fraternity; that this task has been entrusted to the people, and to the people alone.

Whenever there have been strong men in the midst of our social movements, such as the Guise, the League, the Jacobins and Napoleon, they have drawn their strength not so much from themselves as from popular passions. It is therefore on the people alone that we must rely.

We must consider as unworthy and unfaithful all those, whatever their name and their moral and physical being, who work to annihilate in the masses this providential genius of revolutions, who urge them to disdain the exercise of this sacred right and to place it in the hands of the upper classes.

The Gospel had no more bitter enemies than the upper classes of Jewish, Greek and Roman society, because it brought with it principles of equality and emancipation. It spread across the globe, calling to itself the lowly, the unfortunate, the slaves, all those miners whom the closed pride of the powerful of the day calls *the popular*. Now, *France, the eldest daughter of the Church*, charged with applying the evangelical dogmas here and there, and progressively realizing equality and fraternity, has the same enemies as the Gospel, and must stand on the same foundations as

it.

For fourteen centuries, the upper classes have always sought to divert it from the path marked out by the finger of God. They have sought to make it the land of inequality and privilege. They resisted royalty to prevent the emancipation of the communes and equality before the king; they resisted the church to prevent equality before God. Later, they joined with royalty and the clergy to destroy equality before the law. Even now, they demand divine right and the privilege of fortune.

This is not a defeated or systematic statement. The spirit of aristocracy is not extinct among us. It still wants to reorganize the privileged, even though several million French people have shed their blood to conquer equality. Let's not forget that sacrilegious law passed by the Chamber of Deputies in 1824, which established a privilege in inheritances in favor of the first-born.

This law is a criminal act worse than the St. Bartholomew's Day massacres; for, by legally sanctioning, with reflection, the violation of equality, it altered the moral character of France; it stripped her of her apostolate; it made her the cause of scandal.

Jesus Christ said: "If your hand or your

FRANCE'S REVOLUTIONARY MANDATE. 237 "feet are a cause of scandal for you, cut them off and throw them away; for it is better for you to enter life one-armed or lame than to have two feet and two hands and be thrown into the fire"eternal "

The duty of those who exert influence on public opinion - historians, poets, artists, novelists - is therefore to nurture the revolutionary spirit within the people. To the cfler of better calling or pushing the human race towards universal brotherhood, the French people must first put it into practice.

Another indispensable condition is to acquire a powerful unity of government, beliefs and customs. The constitution of the territory admits only one nationality between the Ocean, the Pyrenees, the Alps and the Rhine: let's obtain it. To want a federal constitution, to want the army, the navy, the clergy or any other class of our nation to form a separate body, a state within the state, is to alter the moral character of France, and to rob it of its apostolate.

In pursuing this mission of Providence, our country will still have many struggles to sustain at home and abroad. But on this path, it can afford many things. Democracy, in its very excesses, is far from being able to match the a- rislocratic. Among all peoples, in all eras, wherever they have met, aristocracy has always been crueller, more inflexible, less generous than its rival. The Lacedemonians were

more cruel than the Athenians, Sylla more than Marius, and the nobles more than the commons.

In Africa, we have to stifle the aristocracy wherever it appears.

The Algerian government's maintenance of the Arab aristocracy is a major mistake. In imitation of Abd-el-Kader, it created kalifas, i.e. chiefs to whom it entrusted the administration of an entire province; bachc-agas and agas, to whom it entrusted those of several tribes. What's more, he chose the various native authorities from among aristocratic families. In this, he disregarded the democratic character of France.

If we really want to undermine Arab society from the bottom up, if we want to reorganize it, let's proceed as the early Christians did. Neglect the powerful, lower them, and address the lower classes. Put them on the pinnacle. The former, like all aristocracies, have an interest in remaining what they are and remaining hostile to us; the others, on the contrary, have an interest in changing and coming over to us.

In the organization of the European population, let us take civil and territorial democracy as the cornerstone of our colony. Democracy imbues man's heart with a greater love of country; it initiates him into public affairs and makes him capable of defending himself without the help of others. It gives greater energy to the struggle against the material world; for, less than any other form of government, it tolerates idleness. Whether the Algerian government

nothing becomes the agent of democratic France, he will act in accordance with the true meaning of our national mission.

Let him continue to found villages made up of small landowners, as are the villages in the province of Algiers; let him hold in suspicion the big landowners and the big companies, whether industrialists or farmers. These people will always cause him embarrassment and try to get him out of line.

Let him apply without wavering the ordinance of July 21, 1846 on the constitution of territorial property. The ordinance in question is eminently socialist, useful and revolutionarily equitable. True democrats should be infinitely grateful to the Minister of War. Later, in France, it would serve as the starting point for some radical reorganization.

A particular disposition of agricultural populations leads them to place themselves willingly under the protection of a castle. Now, if a castle is necessary for a village, let the government itself own the castle; let it be aristocratic if it is indispensable, but let it suffer no other than itself.

Let him direct things in such a way that agriculture, commerce and industry focus on obtaining products consumed by the working classes, rather than those consumed by the upper classes. In the present state of affairs, so many men lack the necessities of life, that it would be good and moral to push the productive forces of mankind to the limit.

society towards the creation of necessities, in preference to the creation of luxuries.

Moreover, it is in the producer's interest to create what is consumed by the working classes; for fashion varies less among them than among others.

As a result, manufacturing processes change less, which is an advantage for the producer.

So, for example, spend 100,000 francs making calico that everyone can buy, rather than the same amount making lace that only a few will buy.

Make a thousand pieces of oak furniture, rather than a hundred pieces of mahogany furniture, which will be worth no more than your thousand oak pieces, etc., etc.

No vice-royalty, because the aristocratic, financial or territorial element would take root with it. You can be sure that a gilded world will follow the viceroyalty. Courtiers and gallant women will act as intermediaries between the colony and power. Every poet, every musician, every possessor of a heraldic name will take precedence over colonists with calloused hands and out-of-fashion clothes. The habits of luxury and idleness will be introduced into society. Material work will be regarded as less than honorable.

But it will be a great evil if the sterile class, which thinks it lives nobly because it doesn't work, if this idle class comes to predominate here. Its example will be pernicious. The colonist, who sees them occupying the highest rank because they live without work, will seek to imitate them. He will then prefer to have nom-

FRANCE'S REVOLUTIONARY MANDATE. 241 nificant servants, splendid crews, and will not occupy himself with planting, building or clearing.

It's part of the democratic spirit to develop a love of work and thrift. The viceroyalty will not do this. On the contrary, it will develop a spirit of frivolity and dissipation; it will establish dividing lines between the classes of colonists; in short, it will hinder the democratic mission with which we are charged.

Reduce the number of civil servants and employees. The State spends an enormous amount of capital to house them and their offices. But the services they render rarely compensate for the sums they cost. They keep servants around them, who are taken away from industry and individual independence. Now, the man who spends his time brushing a master's clothes is less useful to society than the man who, from a sheep's fleece, a gross product of two francs, derives, by converting it into cloth, a value of eighty francs.

May God preserve Algeria from antechamber boys and lackeys! for they will set a contagious example of dependence on one person, and an example of idleness, for in addition to the embroidery on their clothes, one would obtain a capital that would support a whole family.

In a nation where there are many employees, the democratic spirit is soon weakened; then any individual who does not succeed in exercising a free profession, such as a lawyer, an industrialist, a man of the cloth or a womanizer, is likely to become a democrat.

of letters, instead of redoubling their zeal to overcome bad fortune, seek government employment. This limits the independent, productive forces of society.

Where they are numerous, as in Algeria, a large proportion of them have nothing to do, so taxpayers pay them for free. On the one hand, they don't create any material value; on the other hand, they can spend a lot of money on themselves, which increases the cost of living. As a result, they are a source of discomfort for the population. The best of them find it hard to shake off the *esprit de corps* that leads them to put the benefits of their administration above the general interest.

For these reasons, France must return at least half of Algeria's civil servants and employees to private industry. If it keeps to a small number, but of good quality; if it pays them generously, it will be more useful than having many of mediocre quality.

Never authorize the sale of the offices of notary, solicitor, auctioneer, broker, etc., etc., etc.... It's better to reserve the right to offer them at capacity. If you leave them open to everyone, you reduce the aristocratic influence of capital.

Systematically, neglect the fine arts here, and strive to bring about the spirit of *Puritanism*. A feeling for the fine arts feeds the imagination to the detriment of judgment; it opposes the application of in-

FRANCE'S REVOLUTIONARY MANDATE. 243 democratic institutions and often undermines the common sense of the people.

Italy's love of the fine arts is one of the reasons for its political dependence and oppression. Its intelligence is bent on music, painting and spectacle, with no thought of turning to freedom.

If it were less preoccupied with the beautiful ideal, which, as a result, is nothing but the cult of material or immaterial superiorities, it would seek to conquer equality.

The people who will bring civilization to Algeria, as to any nascent society, are not painters, musicians or comedians. Among an old society, they certainly have their uses, but here a dozen of the best of them is less useful than a mason or a carpenter.

An architect, a colonist, an industrialist of any kind who, in his work, seeks above all perfection of product, who sacrifices profit for perfection of work, is also an artist, and it is he whom you should encourage.

CHAPTER XII

ADVICE FOR SEVERAL PEOPLE.

NECESSITY OF THE DEATH PENALTY.

For the last ten years or so, being in constant contact with the environment in which crimes are committed, I believe I can indicate without fear of error what can and cannot be done to reduce their number.

With this in mind, I would like to offer the following advice to the King of the French.

With very few exceptions, natives guilty of high treason or murder of Europeans should not be given the death penalty. Here's what results from this act of clemency.

The political and religious upbringing of the natives, the innate deceitfulness of their character, the contempt they have for us, all lead them to betray us despite the most solemn oaths. By removing the fear of capital punishment, we add even more action to their evil dispositions. This multiplies betrayals.

The murder of a Christian, in the eyes of the vast majority, is a mere peccadillo. In the eyes of the fanatics, it's even a meritorious deed.

Assassination is a frequent occurrence; depending on local circumstances, the murderers escape justice. By pardoning them, we give them one more chance to escape. The lives of Europeans are all the more at risk.

Being fatalists, they attribute an act of clemency, not to natural goodness, not to benevolence, but to the superior will of God. "If

the King of the French is human, it's because God wants him to be. So it's not him we have to thank, but the Most High. *

They deduce singular consequences. They say: "If the French Sultan did not want such a man's head to fall off when he was condemned to death, it was because he recognized that the judges had rendered a bad judgment against the guilty party: they had condemned an innocent man. Such an opinion brings our justice system into disrepute, both in the war councils and in the civil courts.

The policy and the protection afforded to Europeans impose an obligation on the head of the French government to allow legal rulings to take their course.

The only case in which commutation of the death penalty could be useful is when the guilty make a frank confession of their crimes. This would serve as an example and would tend to diminish the natives' innate habit of lying, since, knowing that by confessing they create a favorable opportunity for themselves, they would be less inclined to deceive the law.

I've seen natives arrested over the bloody corpse of their victim argue in court that they weren't guilty, that it was someone else. They did this because Muslims believe that a confession is the strongest proof of guilt, and that until a confession is made, our justice system must declare innocence, despite the most certain proof of guilt.

Given the character of both African and European populations, fear of punishment must be the cornerstone of Algerian society. Let retribution keep watch while all is slumbering. It's what keeps Arabs from murdering Europeans and Spaniards from stabbing their enemies.

Any action that tends to diminish this fear must be considered impolitic. This will continue to be the case until such time as the

country becomes more moral.

MILITIA ORGANIZATION.

Regular, standing armies do indeed play a part in conquests or invasions of enemy territory, but they are less effective in defending our homeland than well-organized militias. We have the proof of this truth in the various historical phases of the French nation, and in those of modern nations, both in Europe and in other parts of the world. The Spaniards triumphed over the imperial armies at a time when they no longer had regular armies. Strategists of high merit have admitted that the invasion of France in 1814 and 1815 would have been fruitless if, instead of throwing heroes on the battlefield, your Frenchmen had been scattered in skirmishers.

I therefore consider the organization of Europeans into militias to be of the utmost necessity.

Given your local conditions, here's a mode we need to establish:

In each *arrondissement*, there will be a battalion called the *African Hunter Battalion*.

It will be made up of volunteers and companies *from within* and *without the walls*; in each village, there will be a company section, so that wherever there is a population center, a few *good shooters* can be assembled at the first opportunity.

A jury made up of an officer, a non-commissioned officer and a militiaman, reputed to be *skilled shooters*, will be responsible for assessing the aptitude of candidates and admitting them to the battalion.

Armament will consist of a Delvigne rifle with saber and bayonet, plus a combat pistol worn on the belt.

Officers will have 1c new-model infantry saber, plus a pair of

belt-worn combat pistols.

It's important for your militiamen to be able to use an additional firearm if necessary. This will give them greater confidence.

Clothing and equipment should be as follows:

Tunic and pants in dark blue cloth, The tunic with lapels and two rows of buttons; because, by opening the upper part, you put the chest and collar at ease, during the heat; during the cold, by crossing it, you put the collar and chest better covered than by a straight tunic.

A cap rather than a kepi, because a kepi is hard on the head and only covers the top. The visor of the cap should extend from temple to temple, and at least 10 centimeters in front, so that, with the eyes protected by its shadow, it's possible to adjust even in the direction of the sun.

The belt must be in black leather. The cartridge belt should also be made of soft black leather. The ordinary cartridge belt is made of hard, waist-tight leather.

Every month there will be target practice. Militiamen will be able to take part in target practice whenever they wish. Shooting will take place on both fixed and moving targets.

Ordinary service will consist of patrols and battues. In emergencies, the battalion will be mobilized before any other militia corps.

Without question, a battalion organized along these or similar lines could be of great service. By forming it from men accustomed to hunting, to the use of firearms, to fatigue, it could be mobilized without inconvenience, whereas a current militia battalion, whatever it may be, is immobilizable. Two nights of bivouac would leave half the men on their side.

In the Algiers district, we could easily form a battalion of *African hunters* numbering up to four hundred men, all well-versed in the

use of firearms and skilled marksmen.

Gradually, the battalion will be augmented by all those who acquire marksmanship skills.

We'll do this for every arrondissement in Algeria, so as to have militiamen in every locality who are as skilled marksmen as the American *riflemen*.

Whatever the organization of the militia, it is wise and reasonable not to abuse it. AL Bugeaud, to this day, has not understood this: he wants to militarize the civilian population. This monomania is damaging the country, as it takes citizens away from their productive occupations to play soldier. A joke by this governor mobilized the battalions of Algiers in 1846. Although this mobilization was carried out on paper only, and at a time of carnival, when it is assumed that nothing serious is going on, it nonetheless dealt a severe blow to the colony. It made capital flee, because in Europe it led people to believe that five hundred of Abd-el-Kader's horsemen, despite an army of one hundred thousand men, could come and set fire to the villages of Algiers.

The Minister of War should have immediately rescinded AL Bugeaud's decree, by virtue of the principle that leads a teacher to publicly reprimand an unruly pupil.

BEGGING AND MONASTICISM.

We once proclaimed an admirable principle of national jurisprudence: *Every slave who sets foot on French soil is free!*

Let us proclaim this other principle, a consequence of the first: *Any man who sets foot on Algerian soil will find a job capable of sustaining him!*

To this end, let the government set up a reserve fund to pay for extraordinary public works, such as roads, canals, dykes, etc., when ordinary labor is in short supply, so that everyone can live here by working.

But, also, nothing for nothing. Not even a morsel of bread for these parasitic beings who, like the bumblebees of the working hive, pretend to live without doing anything and at the expense of others.

The idler occupies a place at the banquet of life that a producer would usefully occupy. Now, the places at a banquet are necessarily limited: therefore, he who holds one without producing anything is an enemy of society. In law, he can be treated as an enemy; for what he absorbs would serve to nourish a useful individual; for, here, work is the first condition of civilization.

Let us not tolerate individual almsgiving. Only legal alms, i.e. those regulated by law or ordinance, should be allowed, and then only in limited quantities.

Indeed:

Relief given to the destitute, far from reducing their numbers, increases them more and more. The poor tax in England proves it.

Individual alms-givers often act out of pride, and also to create a clientele of protégés, to have people over whom they can exert influence.

The recipient gets used to prostituting himself to a man's volitude, and ends up losing his sense of dignity.

The hand of the worker is always pure; the hand that receives alms, when it can be used otherwise, is impure, whatever it may be.

Individual almsgiving, in general terms, becomes *serfdom* on the part of the object, and *aristocracy* on the part of the subject. This alternative of low and high leads to the demoralization of society.

Consider the populations among whom individual almsgiving has become a habit, for example, the Iranstevérins and the lazzaronis, that human sludge of the streets of Rome and Naples; they prefer a piece of bread or macaroni obtained through almsgiving to an honorable

subsistence earned through work. So what was their social state a few years ago? For a few coins, they'd give you false testimony or murder a man. They believed less in God than in the works of Christian mythology that the monks spouted to them every day.

Cast your eyes over ancient Roman history; compare the past with the present, and you'll find-

You'll see the same rabble who, living off the spoils of the universe, used to spend their lives in public squares, prostrating themselves at the feet of the augurs and crying out: "Bread without work, gladiators! death to the vanquished! prisoners to the lions! Ipii applauded the cruelties of Caligula and Xeron, and the infamies of Heliogabalc, who delighted in seeing acts of tyranny and immorality perpetuated.

In Algeria, let us fear falling into this degradation. We'll inevitably fall into it if we let the people live there without working; for idleness is the source of all vices.

Monasticism is another scourge we must avoid. Most convents in our modern society are places where idlers pray for us, flagellate themselves for us, on condition that we feed them well and good.

Respect and protection for religious orders who, like the Trappists, apply themselves to work that modifies physical nature; who, like the Carthusians or the Benedictines, apply themselves to the study of the sciences, to the research and popularization of moral truths; who, like the Sisters of Charity, apply themselves to the care of the unfortunate, to the moral, religious and industrial education of young children.

I'm not talking here about those *idle strollers in the divinity* w

ho stand between us and heaven.

Clearing land and building plants are better than mumbling prayers and singing hymns from morning to night. Africa's climate is conducive to idleness and quietism. Let's take a stand against this tendency.

In truth, if we succeed in modifying this soil that has been ana- (hematized for so many centuries, this soil that is the father of laziness; if we succeed in making a few million Europeans live there, we will have better applied the precepts of the Gospel than if we had made billions of prayers and administered a few million blessings, with the help of a few thousand monks.

The most pleasing prayer to God is work. He has given us proof of this through revelation; he has given us an example by working on the building of this world.

Monasticism breeds proletariat, vagrancy and misery. Catholic countries where monasticism has developed on a large scale contain far more poor people than countries with fewer convents. In principle, where there are many convents, there is moral degradation.

See England.

The prosperity of the British Isles began when Henry VIII confiscated the property of the convents. This measure brought under cultivation a considerable amount of land that monks of various orders had left uncultivated. It closed sanctuary to a host of idlers, who were lodged here by one monastery, there by another, and lived on gifts and au- môncs. She forced them to work for a living. This increased the nation's production and its means of action at home and abroad.

Take Spain and Sicily, on the other hand.

These two regions, so favored by nature, are in a miserable state because there are so many convents. Around every monastery swarms a crowd of beggars who, finding a living

through almsgiving, think only of sleeping. Suppose these idlers, by some measure, were forced to work, it's true that they would sweat more; but by their work they would also increase production and consequently the strength of their country.

Let's conclude by saying that in Algeria, begging must be eradicated as quickly as possible, and the introduction of monasticism severely hindered.

ABOLITION OF SLAVERY.

Abolish black slavery, if not throughout Algeria immediately, at least in towns governed by civil authority.

In Algiers, every year, caravans of Mozabites sell blacks publicly. Any Muslim who owns slaves exhibits them for sale at the 'inin des nègres': anyone can come and examine them and buy them. A few months ago, the Algerian government denied these facts: this denial is an official lie. At the time when the local newspapers, by order, were claiming that the sale was not permitted, a Moorish woman I know, disgruntled

of his negress, exhibited her at the above-mentioned amin. The last Mozabite caravan sold twenty-six slaves from Médéa to Algiers. Let's imitate the conduct of the bey of Tunis. In 1846, this Mohammedan sovereign prohibited the sale of blacks in his states, and gave us an example of humanity.

ALGERIA SHOULD BE DECLARED A FREE PORT.

Let's not organize our colony in the exclusive interest of the metropolis; for, if it prospered, it would arouse the jealousy of our neighbors. While safeguarding our national interests, we must organize it somewhat with a view to the interests of the whole of

Europe. Let's make northern Africa a possession of the Christian peoples.

Consequently, we must declare Algeria *a free port* for all European products. This will have the double advantage of reducing the high cost of living here, which will necessarily increase the number of Europeans, and also interest the whole of Europe in the success of our project.

GOOD ADMINISTRATORS ARE A MUST.

Why hasn't our progress been commensurate with the enormous expenditure of men and money we've made? Because for sixteen years Algeria has had great captains, or so-called great captains, and tiny administrators.

Let's change modes: let's entrust it to great administrators. Our illustrious captains find their glory and their advantages in seeking opportunities for newsletters; they neglect, either through calculation or inexperience, the Europeanization of the country. Replace them with men whose ambition will be to implant the European element here, who will put their glory and their interests in creating a new France, and not in maintaining Algeria as a field of maneuvers. Any policy that does not aim and result in the establishment of two to three million Europeans will be false and pernicious.

QUALITIES NEEDED BY ALGERIA'S RULERS.

Above all, they need a thorough knowledge of the country; then, willpower, reason, disinterestedness and great firmness. If need be, they must be able to rise above the disadvantages of unpopularity and the advantages of popularity. Triumphal arches and swords of honor should have no influence on their conduct. Let them not forget that men who are truly strong in politics or social organization are rarely

rewarded during their lifetime. Those whom you will see seeking to consecrate the supremacy of one class of French citizens over the other classes of the nation, who want, for example, the supremacy of the army, or of the clergy, or of the toga, these, I say, are devoid of reason and must not be maintained in Algeria.

END.